The Pastor

NOVEMBER ◆ NINETEEN AND FORTY NIN

LIBRARY
N. W. Luth. Theol. Sem.
116 East 22nd Street
Minneapolis, Minnesota

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

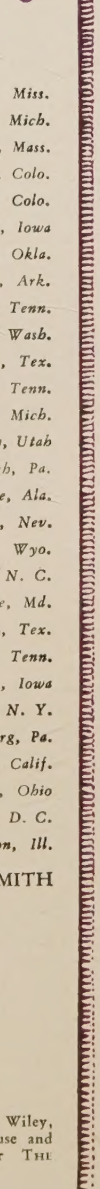
NEWMAN S. CRYER, Jr. • Editor
RICHARD H. RICE • Assistant Editor

NOVEMBER, 1949 • VOLUME 13 • NUMBER 3

CONTRIBUTING EDITORS
J. MINTON BATTEN, Book Reviews
RUSSELL L. DICKS, Pastoral Work

CIRCUIT STAFF
T. R. ALBERT ..... *Meridian, Miss.*
PAUL ALBERY ..... *Kalamazoo, Mich.*
CLARENCE F. AVEY ..... *Athol, Mass.*
WARREN S. BAINBRIDGE .... *Boulder, Colo.*
CARL M. DAVIDSON ..... *Pueblo, Colo.*
M. E. DORR ..... *Dayton, Iowa*
PHIL DESCHNER ..... *Norman, Okla.*
RAYMOND L. FRANKS ..... *Batesville, Ark.*
JOHN O. GROSS ..... *Nashville, Tenn.*
ERLE HOWELL ..... *Seattle, Wash.*
WARREN JOHNSTON ..... *Fort Worth, Tex.*
JAMES W. LANTRIP ..... *Nashville, Tenn.*
ROBERT A. LAWRASON .. *Birmingham, Mich.*
LAIRD V. LOVELAND ... *Salt Lake City, Utah*
ROY E. MANNE ..... *Pittsburgh, Pa.*
J. F. McLEOD, JR. ..... *Fairhope, Ala.*
EDWARD LAIRD MILLS ..... *Reno, Nev.*
CHARLES A. NOWLEN ..... *Casper, Wyo.*
G. M. PHELPS ..... *Greensboro, N. C.*
L. BARRETT RICE ..... *Pikesville, Md.*
A. P. SHIRKEY ..... *Houston, Tex.*
J. RICHARD SPANN ..... *Nashville, Tenn.*
DALE E. STRONG ..... *Missouri Valley, Iowa*
SAMUEL H. SWEENEY ..... *New York, N. Y.*
W. GEORGE THORNTON .. *Johnsonburg, Pa.*
GEORGE A. WARMER, JR. .... *Oakland, Calif.*
HAROLD B. WILLIAMS ... *Steubenville, Ohio*
ROBERT M. WILLIAMS ... *Washington, D. C.*
CARROLL A. WISE ..... *Evanston, Ill.*

LOVICK PIERCE & ROY L. SMITH
Publishing Agents



THE COVER drawing is by J. Burnard Wiley, artist for The Methodist Publishing House and a frequent contributor of covers for THE PASTOR.

Editorial
On Being Up to Date 1

Features
The Donald Ducks of Religious Radio—*Thomas H. Marsh* . . . 2
Slants on the Secular—*M. E. Dorr* 5
(Monday Morning) Occupational Diseases of the Clergy —*W. Douglas Rae* 47

Sermons
There Is a "Beyond Redemption Point"—*Everett W. Palmer* . . 6
The Road Is Better Than the Inn—*K. Morgan Edwards* 9

From the Practical Parish
Radio Ministry at "Day's End"—*Charles M. Crowe* 11
Bringing Unity Down to Earth—*Henry G. Ruark* 12
Eye-Appeal Stimulates Weekday Church School—*W. Nevin Elliott* . 13
Looking Forward 14
Raising World Service Gifts—*Warren N. Ware* 15

Theology
Philosophy: A Challenge to Faith—*James T. Carlyon* 16

Pastoral Work
Clinical Material (Illness in Old Age) 19
The Preaching and Counseling Functions of the Minister —*Earl H. Furgeson* 21
Questions of the Month—*Russell L. Dicks* 24
For Your Reading (Book Reviews) 25

The Minister's Life
Should Ministers Marry?—*Ross M. Evans* 26

Liturgy
The Lord's Supper and a United Church—*Michael F. Ringenburg* . 28
Liturgical Question Box—*R. P. Marshall* 29
Christmastide Calendar 30

Preview of Methodism
Advance Information on the program of The Methodist Church . 31

Adventures in Books & Ideas
The Fountain 34
What Goethe Means to Me—*Clarence Seidenspinner* 35
Reviews—*J. Minton Batten, S. MacLean Gilmour, John O. Gross, Newman S. Cryer, Jr., Paul B. Kern, Donald G. Miller* 39
Books Briefly Noted 44

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

Copyright, 1949, by Pierce & Smith

EDITORIAL

On Being Up to Date

LIKE men who study the signposts but seldom travel the road, churchmen these days pay attention to nearly everything that may aid them in their religious lives except the Bible. Their churchly activities must not prevent their giving the appearance of being "up to date." Seldom do we find our laymen taking time for solid study of the Bible in order to interpret it for themselves, or for family and private devotional reading.

Once having left the halls of seminary behind, preachers, even, begin to neglect the study of their Scriptures except for the purpose of finding the text for a new sermon. Certainly, they have read their Bibles; they may even be able to quote long passages from memory. But this very familiarity with the words sometimes makes us insensible to their meaning. (This is one reason for having a new version of the Scriptures.)

Both from observation and on other good authority, it is apparent to the man in the pew that, at least for some preachers, the Bible seems no longer to be relevant. The truth is that some of the sermons we hear are no longer relevant. Not very long ago a certain seminary professor (at that time a pastor) was asked by a "successful" Christian preacher, "What single book do you find most helpful to you in your preaching?" Somewhat puzzled and mildly shocked, the professor answered, "Why, the Bible!" "Oh, yes, of course," replied the preacher, as though it hadn't occurred to him that the Bible is still the great source of our preaching.

In our desire to be conversant with the most recent psychological insights or the modern philosophies or the newest scientific theories—in short, when we succumb to the mere desire to be "up on the latest thing"—we sometimes forget that the Bible is an up-to-date Book, that the word we profess and preach is revealed to us through the Holy Scriptures. While the modern preacher is by no means wholly to blame for the distractions that keep him from his study, it is largely up to him to overcome them.

In our day the Bible is more *available,* both to preacher and layman, than perhaps at any other time in its long history. We are better equipped than the Bible student of the Reformation period, for example, because of the findings and insights of the translator, the biblical scholar, the theologian, and the scientist—who have given us new tools and guides for understanding it. Not only does the Bible still speak, but it can speak to those of our day more clearly than to other generations.

A primary task of the preacher of the Gospel is that of biblical interpretation. He cannot perform that task unless he is willing to continue his Bible study after seminary and throughout his ministry. To call for more biblical preaching is not to call for a return to a belief that the world is flat. We must still avoid such ancient errors as blinding literalism and fanciful allegorism that persist even in our time. The leaders of the Reformation and their successors have been accused of falling into a stultifying literalism, even after they had released the Bible from the chains of church authority. They tended to replace the absolute authority of the church with the absolute authority of the Bible. We must remember, however, that in spite of these errors, it was the Reformers' great faith that enabled them to see the Scriptures as more relevant to man's religious life.

Today we can see the real unity of God's revelation in the Scriptures. But, as Emil Brunner has asserted, "It is one thing to maintain the unity of the word of God in the Holy Scriptures of the Old and of the New Testaments; it is quite another thing to assert the unity of the doctrines of the apostles in the New Testament and of the men of God in the Old Testament. Once for all the latter has been destroyed by the work of critical research; that is, it has been proved that it does not exist. But the work of the critics has shown the former to have become very great and wonderful."

If we are to have faith in the Bible, we must spend more hours in solid study. It is what the Bible means to the individual that counts. Our reading of the Scriptures may lead us to question God in an intimate way, like the prophet Jeremiah: *Righteous are thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper?* Yet our patience and diligence may lead us to receive an answer somewhat like the Prophet heard: *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.* . . . There is a word that speaks to the needs of our people.

Laymen, too, must be encouraged to read the Bible in their private and family devotions. The Bible must not be of interest to us merely as great literature or as history, but as a religious book. The word found in the Bible can comfort us in our time of sorrow, ease the tension in our time of distress, lead us to the light in our times of fear or doubt or guilt consciousness—and give us strength for our Christian task.

The study of the Scriptures is not an exercise in the theoretical or the pedantic. It is a very practical discipline: It prepares the Christian for life in this world and eternity, for the reign of God that Christ proclaimed and still proclaims in the hearts of men who respond to the divine love in faith.

We cannot start anew in each generation to discover "for ourselves" the eternal values; for our reason is not self-sufficient. The Bible is our living heritage of the word of God to man. Our preaching must be biblical if it is really to be up to date.—***N. S. C.***

The Donald Ducks of Religiou

By THOMAS H. MARSH

With a few notable exceptions, religious radio is in the hands of two factions: the sincere but untrained, and the out-and-out quacks, according to the professor of Speech and editor of the *Journal of Theology* at Perkins School of Theology. (See also "Radio Ministry at 'Day's' End," p. 11.)

DONALD DUCK'S ability as a comedian has been held in high esteem for a number of years now. Donald always mutters a few "dog-gones" under his breath when he meets with extreme provocation, but until recently his character has not been seriously questioned. His good reputation is at present being threatened, however, by association of his name with radio preaching.

For instance, Police Sergeant R. J. Hollis of Los Angeles states in *Collier's* (Jan. 15, 1949) that a spiritualist church of his city issued a preacher's license to Donald Duck, and that it was a matter of record in the appellate court that this license was granted. Furthermore, the sergeant states, there is "nothing we can do about radio quacks. Law's got no teeth in it."

In describing "The Border Radio Mess" (*Saturday Evening Post*, Sept. 28, 1948, p. 170), Donald Duck's character is again maligned, this time by J. C. Furnas. He states: "So it goes, with faith healers who encourage sufferers from cancer or tuberculosis to substitute prayer for hospitals, with shouting preachers who sound like Donald Duck calling hogs . . ."

The purpose of this article is neither to put up a defense for Donald Duck, nor to create sympathy for him; rather it is, first, to picture the state of religious radio as it is today by showing that there are a few excellent religious radio programs, but that on the whole, particularly on the local level, religious radio is overloaded with "hog-calling Donald Ducks."

Secondly, some influences that caused religious radio to fall into its present state will be pointed out; and, finally, a few suggestions will be hazarded about conditions that need to be changed before the quality of local religious radio programs can be appreciably improved.

In describing the present state of religious radio there is one characteristic that is quickly evident even to the most casual observer: namely, there is a lot of it. In his book *Sound and Fury* (Harper & Bros., 1942), Francis Chase, Jr., states that religious broadcasts (in 1942) consumed 5.15 per cent of all broadcasting time over American stations. Whatever the exact percentage may be at present is not too important; it is true that there is a lot of broadcasting going on in the name of religion. The *International Journal of Religious Education* recommended seven chain religious programs for Sunday listening alone (Vol. 23:9 Je '47). On a local level, the present writer recently checked the Sunday programs for Dallas (Texas) stations and found fifty-two programs, covering twenty-eight hours of listening time and listed specifically as religious programs. The nearby city of Fort Worth has even a greater number of religious broadcasts.

There are many well-done religious radio programs, and especially to be commended are some of those which appear on national chains. "The Catholic Hour" has been on the air continuously since 1930. The National Broadcasting Company donates all its facilities for the program, but in spite of this donation, $45,000 per year is spent for its maintenance. It is agreed by Catholics and non-Catholics alike that this is a highly effective propaganda medium for the Roman Church.

"The Lutheran Hour," representing the Missouri Synod, is another effective religious program. This church gained approximately 100 per cent in membership from 1931 to 1941, and much credit is given to radio for this amazing advance. The program is broadcast over the Mutual network and added stations, and is paid for at commercial rates.

"The Baptist Hour" and "The Methodist Hour" are more recent programs which so far are on a much less elaborate scale than the previously mentioned programs, but are quite similar in nature.

The Episcopal program, "Great Scenes from Great Plays," is a new program which uses professionally trained players but adds local churchmen for comments at the close of each drama.

An outstanding dramatic program is sponsored by the Jewish Theological Seminary of New York City. The program is titled "The Eternal Light," and its scripts are as professionally written as any commercial programs on the air. It skilfully pictures the plight of the modern Jew in the present-day world.

"The Greatest Story Ever Told" is another excellently dramatized religious broadcast that presents New Testament teachings in a moving form.

The oldest, most widely known religious broadcast of the Protestant world probably is "The National Radio Pulpit," which celebrated its twenty-fifth year on the air in 1948. This program was initiated by the late S. Parkes Cadman in 1923, three years prior to the formation of the National Broadcasting Company, and it has continued through the sponsorship of the Federal Council of the Churches and N.B.C. since that date. Ralph Sockman followed Dr. Cadman as the preacher for the "Radio Pulpit." The average weekly audience of the program for the last three years is estimated at 941,000 families. During the past twenty-five

Radio

years 6,625,000 pieces of mail have been received from listeners relative to this broadcast.

It is on the local level, however, that the great bulk of religious radio programs are produced. It is here also that the vast number of "Donald Ducks" have an opportunity to quack. There is no space here to describe adequately the low state in which religious radio on the local level finds itself today, but this story has been told in part in other publications. Read for yourself about the shouters and fakers described in the *Saturday Evening Post* and *Collier's* articles mentioned earlier in this discussion.

The description of religious broadcasts in Puerto Rico as given by the *Christian Century* correspondent tells fairly well the state of religious radio as a whole. After giving credit to the well-done broadcast, he states that many of the local programs are not so well oriented, and others "represent simply the clumsy attempts of sincere but untrained amateurs." Add to this list a few insincere but clumsy amateurs who are interested in faking religion for personal financial reasons, and the present state of religious radio is fairly adequately pictured. There are of course some well-planned religious broadcasts produced as local programs.

A recent survey of the Dallas-Fort Worth area, made by students in a class in Religious Radio in the Perkins School of Theology, reveals some interesting reactions toward religious radio. These students questioned six hundred listeners of the area, interviewed the personnel of fifteen radio stations, and talked to a great many broadcasters of religious programs.

The bright part of the picture, which may be sifted from a great deal of material not so bright, is seen in the following facts. Close to one-fourth of the persons interviewed stated they listened to at least one religious radio program on an average of once a week. The most popular of all religious broadcasts of the area is a local program originating in Highland Park Methodist Church, with 10.7 per cent of the listeners stating they preferred this program to any other.

The survey showed the Episcopal hour was second in popularity with a 10.3 per cent following; "The Baptist Hour" was third with 5 per cent listening; while "The Catholic Hour," James T. Carlyon, and Stamps Quartet all tied for fourth place, each with a following of 3.6 per cent.

Reactions of the large majority of the listeners interviewed do not show as cheerful a picture as the one just drawn. The following statements are taken from the notes of students who asked for listener reactions: "Religious radio is hickish"; "It's defeating its own purpose because no one takes it seriously"; "There are too many sorry sermons, and preachers' voices are outrageous"; "It's a mortal sin the way some preachers beg for money over the radio."

Some listeners were merely indifferent rather than opposed to religious broadcasts. As one man suggested, "I don't listen to religious radio programs enough to like or dislike any of them." Seventy-eight per cent of the people questioned stated they never listen to a religious radio program. This indifference does not mean an indifference toward religion, for slightly more than one-half of these same people stated they attend church regularly.

Radio station managers and program directors, as well as listeners, are critical of much that goes on the air under the title of religious radio. One station manager had such a dislike for what goes on the air in the name of religion that he was ready, with a few exceptions, "to do away with all so-called religious broadcasts."

A program manager of another station stated: "Religious radio is missing the boat." This manager believed that people who are truly religious are being taken advantage of by insincere broadcasters. He admitted that he was bitter toward a number of such broadcasters whom he knew to be literally dishonest. Even worse than the dishonesty of some insincere preachers, according to this manager, is the poor quality of programs put on by some of the most sincere people.

A few station managers stated that preachers frequently came to their studios for a broadcast with no manuscript, and occasionally with no idea of what their subject was to be. This sloppiness of preparation was borne out by the testimony of one minister who was interested in the improvement of religious radio. He had attempted to get his brethren in an outlying town to prepare manuscripts for the broadcast-time being furnished by the local station. He did not succeed in this, and so many of the ministers did not even appear when they were supposed to broadcast that the station manager finally withdrew the time he was giving to the ministerial alliance of that town.

A few radio stations have worked out a definite policy in regard to religious broadcasts, and simply do not allow poorly done programs to go on the air. As one program director stated: "We do not feel that there is a need for religious jitterbugs or fanatics on the air, so we do not allow haranguing preachers or cheap religious music on our station." This manager explained: "I do not believe that anyone is benefited by the average local religious radio program. The Hooper rating shows in what low esteem our local religious radio programs are held."

What, then, are some of the causes behind the present state of religious

radio? Beginning with some of the more obvious ones, it is clear that, on the whole, the broadcasters of religious programs have no technical knowledge or understanding of radio as a medium of communication. As a result of this complete unawareness of the problems involved in successful radio writing and speaking, most religious broadcasters are perfectly satisfied with their programs. They broadcast "to win the lost," or "to tell about Christ," and go blithely on their way unbothered by much of the planning that is necessary to produce a worthy broadcast.

The "radio preacher" is another problem for station managers and for everyone who is interested in the good name of religion. Most of these "radio preachers" are not pastors of any established church and have little interest in religion, except as they can use it as a means of getting money through the mail. A few of these preachers hit the "big time" and draw in several thousand dollars a week. The technique used is to ask for donations "just to help us keep this program on the air. We are praying for you. Send in your offering."

Some of these preachers bring people to their microphones and ask them to testify about help they have received through the radio program. For example, one man testified that he had been healed instantly of paralysis, blindness, and complications caused by inhalation of a peanut. Sometimes the broadcasts become so ridiculous that the station manager pulls the switch and cuts the program off the air. There are hundreds of other ambitious "radio preachers" eager to replace any one of their unfortunate brethren who is given the "brush off."

A third element that contributes to the present condition of religious radio is the fact that most radio managers are as untrained in religion as broadcasters are in radio. Program directors do not consider whether or not the ideas of a program are sound. Radio men not infrequently accept as good radio material ideas that could not possibly stand in the light of modern knowledge. The seriousness of this problem is intensified when one realizes that quite a number of stations depend on religious broadcasts for as much as one-half of their income.

Not so obvious, but more deeply rooted, are two other causes for the present state of religious radio. The same thing is the matter with religious radio that is the matter with much of Protestantism. Read the advertisements of sermons blared out in big headlines in Saturday's newspapers. You may find, as I have, such subjects as this: "The Old Man With Forty Names and the Man Born Three Times: What Will They Do When They Finally Meet?" This subject is reminiscent of a favorite topic of preachers in days long gone, "How Many Angels Can Stand on the Point of a Needle?"

Finally, another cause for the present state of religious radio is highlighted by a question the students in my class in Religious Radio keep asking, "Why doesn't the church do something to put a stop to so much of this silly broadcasting done under the guise of religion?" The answer to this question is not easily discovered. We say we believe in the separation of church and state, yet we pass by on the other side every time we take a look at religious radio lying in the ditch. The editor of the *Christian Century* stated in a recent issue that he had received more letters approving an editorial that suggested a more dignified fare of Sunday evening broadcasts, than he had received in response to any editorial he had written in a long time.

It is therefore in a spirit of timidity that I point to the fact that the biggest, most undignified mess on the radio today is called "religious radio," and that it might appear more logical to the men in radio if we clean up our own front parlor before we get too excited about the backyard of the whole field of radio. Doctors had to stop quacks from selling over the radio a horse salve guaranteed to cure cancer. Ministers and responsible church bodies may have to accept responsibility for religion on the air if the state is to be expected not to interfere in "religious" broadcasts.

What can be done about religious radio? To cure any ailment the causes must be dealt with. The church must decide whether or not it thinks radio is an effective instrument for evangelism. If it is, then men trained in religion must be also trained in radio. It has been suggested by one of our prominent Methodist bishops that Christian labor leaders should be trained by the church. It appears quite as logical to suggest that Christian radio preachers need training. One way to get bad programs off the air is to produce good ones. If religion is the responsibility of the church, then it is up to the church to train its leadership. Lack of such a program has resulted in the present chaotic state of religious radio.

An encouraging factor in the total picture of religious radio is that theological seminaries are now giving some training in the field. Nine seminaries at present give courses in religious radio, and twenty-seven other schools offer ministerial students some instruction in radio. Five theological schools now offer short-term institutes or workshops in religious radio. This training needs to be stepped up so that every minister has at least some idea about the fundamentals of religious radio.

Church administrators and churches alike (other than the Catholic and Lutheran) are just beginning to see that radio offers new opportunities for religion, that it also makes new demands for an added kind of training for its ministry.

Another encouraging sign of the times is the way in which a number of radio men are reacting toward poorly planned religious programs. Some managers now refuse to sell any time for religious radio, but donate the time and then require good programs. This move becomes especially significant when one understands that some stations have as many as two hundred individuals or organizations on a waiting list, ready to buy time for religious broadcasts at regular commercial rates.

It is my belief that if one dozen picked Methodist preachers were given thorough training and then turned loose to direct radio activities of The Methodist Church, in a short time there would be so many feathers flying that the "Donald Ducks" of religious radio would have to join in on the chorus of the popular song heard on the radio these days, "Baby, It's Cold Outside."

slants on the secular

By M. E. DORR

MORE than four years ago the people of the world were looking toward San Francisco with hope. In his excellent volume *The Wild Flag* (Houghton-Mifflin Co.), E. B. White writes, "It was T. V. Soong, on the afternoon of the second day, who managed to open the United Nations Conference. We were sitting in the peanut gallery of the Opera House, almost asleep after twenty-four hours of platitudes, when Doctor Soong remarked, 'If there is any message that my country . . . wishes to give this Conference, it is that we are prepared . . . to yield if necessary a part of our sovereignty to the new international organization in the interest of collective security.' Immediately the audience clapped—the first time a speech had been interrupted since the show started. . . ."

Since that time many men have lost hope in the U.N. It is true that the preamble begins with the words: "We the peoples of the United Nations *determined* to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind. . . ." But fear is still in the minds of multitudes —a fear that there will be another war—and soon.

The work of the U.N. might be considered as divided in three fields: that of preventing war; improving the living conditions of people; the advancement of human rights and the dignity of the individual. It is in the first field that people are anxious for the great international organization to function, bringing the promised freedom from fear. Why isn't it being done? Because in the minds of men sovereignty is the harvest of the plant known as nationalism. The United Nations was so constructed that no nation would need to yield a bit of sovereignty.

So, men like Cord Meyer, Jr., twenty-seven-year-old ex-marine who lost an eye and a brother in World War II, came home and went to work. As an aid to Harold E. Stassen, Meyer, too, was disappointed in the framework of the U.N. He knew that peace is the result of law and justice—government—not just the absence of war. Wars usually do not break out where there is law to govern the individual. The U.N. has been given no power to enact, interpret, and enforce law at the world level. This is the supreme need of the hour. Meyer, with thousands of others throughout the United States, has been working diligently to prod our leaders into taking some initiative in transforming the U.N. to the point where it *can* make law and give the peoples of the nations a world government adequate to prevent war. It is because the United States presumably carries such great moral and economic leadership that many are exceedingly anxious that we lead in this phase of our national and international life.

I believe there is hope today. That is why it might be well for us to give some attention to world government either at Armistice services or at Thanksgiving time to strengthen weary hearts and fretful minds. Progress may be seen more easily if one takes a long view.

Resolutions urging the calling of a General Conference of United Nations to make the U.N. "capable of enacting, interpreting and enforcing world law to prevent war" were introduced in both Houses of Congress in July, 1947, by 6 senators and 11 representatives. Neither of the two major parties included a world government plank in its national platform. Both the Progressive Party and Liberal Party wrote world government planks into their 1948 platforms. One year later House Concurrent Resolution 64 was introduced by 19 senators and 103 representatives, while at the state level 22 legislatures have now passed resolutions in favor of a federal world government. The words of HCR 64 are: "Resolved that it is the sense of Congress that it should be a fundamental objective of the foreign policy of the United States to support and strengthen the United Nations and to seek its development into a world federation, open to all nations, with defined and limited powers adequate to preserve peace and prevent aggression through the enactment, interpretation and enforcement of world law."

Fear could be displaced by faith if leaders encouraged people to make positive efforts (take hold of handles) toward the elimination of international anarchy by urging their congressmen and the President to pass this legislation.

IT IS a strong conviction of the writer that once we face and dispose of this international problem, many other problems will diminish in significance. Right now a related problem is the valid concern about the survival of freedom of thought, particularly because of the Communist scare in our country. This is a characteristic of nations tending toward Fascism.

Keen-minded Harry F. Ward helped delegates to the annual meeting of the Methodist Federation for Social Action, last year, to see that loss of freedom of speech was but one step ahead of loss of freedom of religion. Speaking before a meeting sponsored by the Teachers Union in New York in June, Clifford J. Durr, for several years head of the Federal Communications Commission, a Presbyterian layman with a distinguished legal career, said, "The challenge of new and unorthodox problems will not be met by forcing thinking into old and orthodox moulds. Minds and imaginations must be free. Freedom of thought, therefore, is not only essential to man's development and growth, it is an essential condition of his survival." His address can be read in the August issue of *The Churchman.*

A BROCHURE entitled *The Melish Case* is now available from Melish Case Defense Committee, Mrs. Ella P. Rose, Treas., 161 Henry St., Brooklyn 2, N. Y. This account of two progressive Episcopalians, John Howard Melish and his son William, is worthy of being read by every man believing in the prophetic ministry, freedom of thought, and freedom of speech.

(*The author is pastor of the Methodist Church, Dayton, Iowa.*)

There Is a "Beyon

A Sermon by EVERETT W. PALMER

"Up to a certain juncture in the stream of human events, it is possible for a nation or nations to escape a drift to ruin," asserts the pastor of First Methodist Church, Asbury, N. J. Disaster can be averted, he says, by instituting Christian procedure *now*, on both a national and individual level, to replace the present arms race. His text: Matt. 5:9.

Blessed are the peacemakers: for they shall be called the children of God.

IT IS said there was once a large sign painted on rocks some distance above Niagara Falls. It read: BEYOND REDEMPTION POINT. Perhaps it still can be seen. Evidently, up to that point it is possible to maneuver a boat out of danger. But should a boat drift beyond that point, ruin is sure. However frantically those aboard may struggle and pray, they cannot escape. Caught in the grip of the current, they will be swept, faster and faster, to destruction.

A study of history shows that prior to every war there is a "beyond redemption point." Up to a certain juncture in the stream of human events, it is possible for a nation or nations to escape a drift to ruin. It is reassuring to note how often prophets and statesmen have been able to effect such a deliverance. But the terror and tragedy of history is that always there is a "beyond redemption point." Once men in folly and evil drift beyond it, there is no escape.

There was such a time of destiny prior to World War II. Up to a certain juncture, common sense and the practice of righteousness could have saved us. Be it to the credit of many sections of the Christian Church and to many Christian leaders, they did try. But their voices were lost in the echoes of old hatreds, lusts, and ignorance. The time came when the drift to disaster fastened its grip, and there was no escape.

Now, once again, we are in a swiftly moving river of human events. Once again, those who will lift their eyes can look ahead and see posted a life-or-death warning. Already there are many who have yielded to the drift of our times. But a Christian dare not make such a cowardly surrender. The will of a Father-God for mankind is *peace*. He calls every one of us now, through Christ, to be peacemakers, to save his family on earth, while there is yet time, from the destruction of World War III. *Blessed are the peacemakers: for they shall be called the children of God.* Never were those words more urgent!

I

Since no one can think about this and not have his thoughts spell out the word *Russia*, we may as well begin with the hardest end of the problem: the relationship between Russia and the United States. All the world knows there can be no escape from World War III unless relations between Russia and this nation improve. How can we do this? That is the sixty-four-dollar question.

As Kirby Page suggests, the best beginning will be that of using Christian motive and technique to moderate the aggressiveness and belligerency of Russia. How can any Christian disagree! This will be difficult and dangerous, of course. It is common opinion that an attempt to bring Russia to a more friendly attitude would be like inviting to an afternoon tea a she-bear who has just lost her cubs.

Obviously, there is substantial reason for such an opinion. Russia is a nation of 190,000,000 persons who inhabit one sixth of the habitable world. She is ruled by an absolute dictatorship which brutally crushes every critic and liquidates all opposition within her borders. This ruling clique recognizes no higher authority than itself. The men in the clique are gods, and obedience to their will is religion. Their thoughts and actions are based upon a pagan materialism which supports an economic interpretation of history: doctrinal assumptions that class war is inevitable, that capitalism is a mortal enemy, and that material substance and physical force are the only realities to depend upon. Fear and insecurity tend to put them on the defensive, make them quarrelsome. Then they adopt a foreign policy which is ugly, aggressive, and menacing.

In the face of this we have one of two choices. One is to deal with Russia exactly as she deals with us. Unfortunately, this is not unlike our policy now. It is part of the drift toward war. Such procedure in the past always has plunged nations into war, and it will again.

The other choice is *the way of Christian motive and technique*. It is to take our cue, not from Joseph Stalin, but from Jesus Christ. It is based upon remembrance that the God whose face we see in Jesus, loves the people of Russia—even Stalin—as much as he does us; that his heart is yearning to win them, even as he would win us from evil to goodness, from ways of hatred and conflict to ways of reconciliation with him and all people. It is directed by the command of God: *Love your enemies. . .* We are required by God to take the initiative in seeking reconcili-

Redemption Point"

ation with those who profess to be our enemies. This applies to us and to what we do about Russia. So much for the Christian *motive.*

Consider now the Christian *technique.* Is there a way to win cruel and belligerent people to trust, goodwill, friendship, and co-operation? Do you win a disagreeable neighbor to friendship and make him a good neighbor by meeting his hatred with hatred, answering his curses with curses, replying to his threats with threats? That technique has been used by men and nations through the centuries, and all it has yielded, whether in homes, neighborhoods, or among nations, is the vicious circle of hatred, revenge, and conflict. Jesus' technique succeeds. It won for him the name "Savior." His way, the way of unflinching goodwill, unwearied kindness, and indomitable faith, will win in the end.

II

The next step is to ask, what does this mean in terms of national policy now? Here, too, many issues are involved. However, let us take the most difficult aspect of the problem. The United States should use her present position of military authority and world prestige as a vantage point from which to take the initiative in halting the insane armament race now engaging Russia and the United States. Imagine! With most of the world prostrate in the ruins of the world's most destructive war, the two great remaining powers use most of their resources to prepare new and more terrible weapons for yet another conflict. It is the behavior of fools or devils, or both. It is part of the drag toward disaster. Upon us rests the moral responsibility to take the initiative for movement in the direction of sanity.

It is common knowledge that atomic bombs now (or soon) available for use exceed those used in Japan by a factor of one thousand. That would mean each bomb could devastate an area, not three or four square miles, but three or four hundred square miles. But this is a trivial consequence.

There is such a thing as radioactive mist. If you wonder what it is, read David Bradley's diary of the Bikini experiment as told in his book *No Place To Hide* (Little, Brown & Co.). An atomic bomb that exploded in New York Harbor, for instance, would lift a radioactive mist which would bring slow and hideous death to practically everyone in the New York metropolitan area. No evacuation system could work fast enough to save more than a few.

The Bikini radioactive cloud of death, at the height of 17,000 feet, circled the entire globe six times before dissipating. Stafford Warren, also on the Bikini expedition, has calculated what would happen if 250 atomic bombs were exploded.[1] This, he says, would create a vast, invisible blanket of death. It would circle the earth, as before, from pole to pole, east to west. Then it would begin to settle. The radioactive particles would drop slowly. No country or region would be immune. Water and food would be polluted. The poison would then be absorbed by animals and human beings. Finally, it would settle in their bones and continue to radiate death rays. Death would come, slowly, hideously, surely; and there would be no place to hide! Of course, some would survive, but the world they would have to live in would be scarcely more than a happy hunting ground for rats and maniacs.

Supplement this inviting scene with sure knowledge that such bombs can be delivered by submarine, plane, or saboteur any time, anywhere in the world now.

Add to this knowledge the potential for bacteriological warfare. A man I know recently told of visiting an American campus where eighty scientists and graduate students are working on such a project. There are similar projects in many American universities and, we can be sure, in other parts of the world. A recent report issued by the American Association of Scientific Workers and printed in brief summary on the front page of the *New York Times* on May 19, 1947, bluntly stated that, in case of another war, many deadly pestilences would be used on a grand scale.

Is anybody here taking refuge behind the thought: "Oh, well, the situation is not so bad as the preacher thinks. No nation would dare use such weapons for fear of retaliation. In World War II they didn't use poison gas for that reason." The truth is that fear of retaliation is not a major deterrent in modern warfare. If it were, no one would strike the first blow. The real reason poison gas was not used in World War II is that there were more efficient and devastating weapons to use: saturation bombing, for instance, and to that there was plenty of retaliation.

Or is someone feeling safe behind the age-old propaganda of the militarists: "The only way for a nation to be safe is to be armed to the hilt. No one dares attack a prize fighter"? Of course, the trouble here is that all history proves it a lie. It turns out that way because the militarists of other nations tell their people the same thing. Thus, common people of one nation begin to look upon common people of other nations with fear, then with hate, and finally are willing to believe them to be akin to beasts. At last they are ready to abandon the promptings of human decency and of God. All moral scruples abandoned, any brutality is justified; only survival and victory for the nation count. All this is done in the name of "patriotism." Some would even ask the blessing of God upon it.

That has been true of wars in the past. It will be even more true of World War III, a war that will end the world as we know it. For the weapons now being prepared are all weapons of attack. If the scientists of the world know what they are talking about, there is no military defense possible against them except surprise attack. Since such tremendous advan-

[1] Stafford Warren's description was given in a speech before the National Emergency Council of Medical Services, in Chicago, April 6, 1948, and reported by Kirby Page in *What God Wants Us to Do About Russia,* p. 12.

tage will be gained by the side which manages to strike first, there will be itching trigger fingers. If the present trend is allowed to continue, more and more people on both sides will surrender to the fatalism of thinking: "It's going to happen anyway. We might as well get it over with." Then, one day it will happen!

The alternative is for us to stop trusting in killing power as a means for security and peace, and trust enough in the wisdom of Jesus to take initiative in stopping this mad race for armaments. If anyone is to do this, it must be us. We have yet the position of supreme military advantage. Should we wait until Russia overtakes us, as she will, any such move by us would be interpreted as a sign of fear and weakness.

From concentrating our major interests and resources upon armaments, we must turn toward international disarmament, conveying to the United Nations whatever police power is needed for maintaining law and order among nations. This will permit us to strengthen the hand of the United Nations for peace by making available to it for purposes of world-wide rehabilitation, an increasingly large portion of the national budget now being expended for national armaments.

We must turn to the Christian procedure of spending ourselves for the re-establishment of normal economic life in the world: for the protection and restoration of natural resources (soil conservation, reforestation); for the rebuilding of railroads, bridges, and cities; for the restocking and re-equipping of farms; for satisfying housing needs of millions now homeless; for checking plagues and the promotion of health; for harnessing river power and atomic power to lift the burdens of mankind and provide security from hunger.

As we use our position of enormous power and prestige toward this end, then the world may be led to believe—even Russia in spite of her preconceived theories—that we are not arrogant plutocrats bent on lording it over the rest of mankind, but friends—humble, generous friends. And so there can be peace.

Of course, all of this involves risk—great risk. Jesus never represented his way to be safe and easy. It wasn't for him. It cannot be for us. But I submit that it is safer than the way now being urged upon us by radio and newspaper propaganda. It offers the hope for a future worth living in. There is no safe way. But there is a way of hope—the way of daring to obey the spirit and wisdom of Jesus, even now.

III

The all-important matter we dare not slight is: What can I do now as a Christian individual?

First, I must remember my importance as an individual. Every cause for good is dependent utterly upon the integrity and initiative of individuals. This is vital. Each of us stands individually responsible to God, to his fellows, and to his own conscience, to serve the good he knows with all his heart, soul, mind, and strength. That alone gives peace to the heart, earns the respect of men, and wins the smile of God. That alone is the point where the God of redeeming love will lead men from darkness to light, from death to life.

Second, I must endeavor continually to have a redeemed mind. I must strive constantly to keep free from the slavery of headlines. Unfortunately, headlines are designed primarily not to report the whole truth but to sell newspapers. Should I read below the headlines, I must be no less on guard against the jingoism characteristic of much of our press and many radio commentators.

I have a responsibility to look at present-day events through the eyes of a Christian world observer. I should be a member of an adult class in the church school and study the discussion material made available by the church. I should read the *Christian Advocate* and other church publications. I should read competent interchurch publications such as the *Christian Century*. I should read some great contemporary books by men like Toynbee and Northrop, and the report of the assembly of the World Council of Churches, *Man's Disorder and God's Design* (Harper & Bros., 1949). Such books can help me understand the underlying causes for the present crisis.

Third, I must make my opinions heard, my convictions felt. Those who hold other points of view are amply vociferous. The fact that many of them occupy positions of advantage that make their opinion echo mightily must not discourage or silence me. The thunder of their voices does not mean they are right, or that they are sure to dominate the mind and will of the nation. I must make known the truth I believe. Of course, I should do it tactfully if possible, seeking "to win friends and influence people." But I must make myself counted, remembering the words of M. M. Thomas (*Man's Disorder and God's Design*): "When speech has lost meaning, life alone speaks."

Fourth, I must fulfil my duties of citizenship. I must remember that wars are made by governments, that governments are the result of political action, and that political action is the responsibility of every citizen. I must write, talk, and vote my convictions, regardless of party affiliation.

Fifth, I must make full use of Christian resources. I should spend at least as much time each day reading the New Testament as I do reading the daily papers and listening to the radio. If I believe that through it God's voice speaks, telling his wisdom and law for human living, I should give it the time and thought it deserves. I should pray. I should pray for others, beginning with those regarded as enemies, even Joseph Stalin; for men in authority in church and state; for the institutions of freedom, hope, peace, mercy, and justice, not forgetting the church and the United Nations. I should pray for myself, laying claim on those divine re-enforcements which can help me keep free from bitterness, despair, and selfishness; and help me grow in courage, understanding, and faith.

Whether we like it or not, we are all in the same boat. Russia is in there with us, Joseph Stalin and his associates are in there with us, all mankind is in there with us. We are all riding in the same stream of world events. The same drift to disaster is tugging at us. Just ahead for every eye to see is the last sign of warning. Beyond is the end of the world as we know it and the end of life for most of us.

Blessed are the peacemakers: for they shall be called the children of God.

The Road Is Better Than the Inn

A Christmas Sermon by K. MORGAN EDWARDS

Christ promised not comfort but fulness of life, declares the pastor of First Methodist Church, Glendale, Calif. "Deeper than a man's protestation of his faith is the demonstration of devotion in his life."

". . . take the child . . . and flee to Egypt. . ." Matt. 2:13

"Rise, take the child . . . and go to the land of Israel." Matt. 2:20

DURING the major portion of his ministry Christ enlisted his disciples by offering them, not the comfort of an inn, but the enticement of the road: *The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.* But shortly before the crucifixion Jesus sent his disciples in search of the guest-chamber. He was ready finally for the shelter of a borrowed upper room.

From infancy through the years of preparation for public ministry, it was apparent that Jesus was destined to wander on the road. When Jesus was a tiny baby *an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him."* When Herod died, the angel appeared again to Joseph and said, *"Rise, take the child and his mother, and go to the land of Israel." . . . But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there. . . . And he went and dwelt in a city called Nazareth.* And John the Baptist seems to imply the cost of walking the straight way of God as he quotes the words of Isaiah, *"The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight."*

What can be the meaning of a universe in which God set his Son, homeless and wandering, on the road of the world?

The flight into Egypt enabled the little family to escape the tyranny of a ruthless dictator. During the past decade millions have had to flee for their lives to escape the despotic cruelty of inhuman leaders. The modern world has known anguish and pain, much like the desperation of the world into which the Christ child came.

In *Wind, Sand and Stars* the author tells of a trip he took by train from the Ruhr Valley over into Poland. Some Polish miners and their families were being repatriated. He walked through the cars as they were sleeping. This is his description as he looked down upon a little boy:

"A golden fruit had been born of . . . two peasants. . . . I bent over the smooth brow, over those mildly pouting lips, and I said to myself: this is a musician's face. This is the child Mozart. This is a life full of beautiful promise. . . . Protected, sheltered, cultivated, what could not this child become? When by mutation a new rose is born in a garden, all the gardeners rejoice. They isolate the rose, tend it, foster it. But there is no gardener for men. . . . This little Mozart will love shoddy music in the stench of night dives. This little Mozart is condemned. . . . What torments me tonight is the gardener's point of view. . . . It is the sight, a little bit of all . . . men, of Mozart murdered." [1]

[1] Antoine de Saint-Exupery, *Wind, Sand and Stars* (Reynal & Hitchcock, 1939), pp. 305-306

Saint-Exupery is wrong. There is a gardener of human life. The message of Christmas is that man never walks life's desolate road alone. The same God who watched over the little child of Bethlehem is watching over every wandering pilgrim this day. And those who in our time have had to flee the wrath of a dictator are infinitely richer than he who forced them to take to the road.

Blessed is the man who, driven from the shelter of the inn to the road of escape, walks by the light of God's star.

The innkeeper versus the Keeper of the universe. With the exception of Pilate and Judas Iscariot, few men are more maligned than the innkeeper. What was he to do? Everyone hates to be crowded. The innkeeper was no respecter of persons. The rule of professional hospitality has always been "first come, first served." He had no alternative but to hang outside the Bethlehem Inn the familiar sign, "No Vacancy." The significant thing about the Christmas story was that the tiny child was in the hands, not of the innkeeper, but of the Keeper of the universe. This is the first lesson of the road.

The second lesson of the road is that one may live in the comfort of the inn and still be homeless in the universe. Or he may be driven to the road and thus find the Companion of the way.

The pilgrim who is willing to follow the star along the road *will* find the Christ child. The heavens have declared the glory of God, yet we find

ourselves standing on the ancient hillside, so caught in awe and wonder that we do not follow the star to the discovery of Bethlehem.

Wise Men in the east saw the star. And they took to the road and walked in its light to Jerusalem. The Wise Men had to get specific directions from Herod—the one man who sought to kill the Christ child. When Herod heard that the Wise Men were inquiring about the birth of the "King of the Jews" he called his chief priests and scribes together and asked where the Christ should be born. They told him, from the ancient scriptures, that Bethlehem would be the scene of the coming of the King. *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem. . . .*

Without the knowledge of Herod they could not have found the child. Yet having the knowledge, Herod preferred the comfort of the court to the challenge of the road. How much of the world's anguish today results because we, having light, choose darkness? We pray for the light that we may see the Christmas star. The light of His righteousness which we now have is blinding. We know His way. His statutes for our world we long have held. We know how He feels about our personal debauchery, our racial antipathies, and our selfish national lust. We do not need to pray to Him for light. Like Herod we know the exact location of the Christ. We need only to pray for courage to walk the road to Bethlehem.

Only as we walk by the light which we have do we arrive at faith. Not only is God with us on the road, but we must take to the road if our sense of awe and wonder would become faith. It may take the torture of the road to create faith. Donn Byrne in *Brother Saul* gives us a vivid picture of the sight of blindness which came to Saul as he rode to Damascus. Along the painstaking journey he could not rid himself of the haunting face of Stephen.

Through the eyes of Stephen he found the Christ. Those with him saw only a storm. The terror of the road had prepared Saul for the vision of Christ. Fallen to the ground he was picked up and assisted to his horse. Saul could not see the reins. Blinded by the light from heaven it was possible for him to see the light of Christ. The blinding light of faith comes often after years of following, just as it did for Wesley at Aldersgate. The record of experience indicates that if a man will continue his journey along the road it will lead at last to faith.

The last lesson of the road is this —only those who are willing to serve on the road of life will know the inner peace of Christ.

One of the most fascinating tales of the Galilean is that of the Jericho road. There seems only one lesson to be learned from it. Deeper than a man's protestation of his faith is the demonstration of devotion in his life. The priest and the Levite traveled to the end of the road. But they did not find the inner peace that comes from a life lived out in service to God and man. The Samaritan found the peace which results from serving humanity.

Henry van Dyke has added the character of the *Other Wise Man* to the rich tradition of Christmas. So beautifully has he written that Artaban almost seems a part of the gospel record. Artaban, the Median from the land of Persia, saw the star. He sold his possessions, purchased three priceless stones, and planned to meet the three companions—Caspar, Melchior, and Balthazar.

Ministering to a stranger caused Artaban to miss his appointment with the three wise men. For thirty-three years Artaban wandered alone in search of the Christ child. Two of the stones were spent on the long journey. He had only the pearl of great price to give to the King. Many times he had arrived where the Galilean had been only to find that he had gone off into the hills to avoid the pressure or the resentment of the religious leaders. Returning to the city of Jerusalem for the Passover, Artaban had almost resigned himself to failure. Antagonism was growing, and finally Artaban found the mob following after the Nazarene to the place of the skull. Artaban thought, "How strange are the ways of God. It may be that I will be able to come at the point of execution in time to offer my pearl of great price for the King's ransom."

Just as the unruly company passed the entrance to the guardhouse, a group of soldiers came dragging a girl down the street. As Artaban paused to look at her she broke loose from her captors and fled to him, clasping him around the knees. This girl who, for debt, was to be sold into the dreaded slavery of prostitution begged him to save her.

Artaban trembled. Here was the old struggle within his heart. Twice he had given away gifts for the King. This was his last chance. Was this his great opportunity or his last temptation? He did not know. One thing only was clear. It was inevitable that he should show mercy. He took the pearl from his bosom and paid her ransom.

The darkness thickened. The walls of the houses rocked to and fro. Stones crashed to the street. Crouching with the girl under the shelter of a building, he thought, "What have I to fear? The quest is over and I have failed." The earthquake gave one more pulsation to the earth. A tile dislodged from a building and struck the old man on the temple. The girl bent over him, thinking him dead. There came a voice through the twilight, small and still. The girl turned to see if someone had spoken from the window above them, but she saw no one. The old man's lips began to move, and she heard him say:

"Not so, my Lord; For when saw I thee an hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee a stranger, and took thee in? Or naked, and clothed thee? When saw I thee sick or in prison, and came unto thee? Three-and-thirty years have I looked for thee; but I have never seen thy face, nor ministered to thee, my King." [2]

He ceased, and the voice came again. This time the maid understood the words:

Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

If you would find peace, seek
Not shelter, but a journey;
Not the inn, but the road.
For the road is better than the inn.

[2] *The Story of the Other Wise Man*, by Henry van Dyke (Harper and Bros.).

Radio Ministry at "Day's End"

By CHARLES M. CROWE

An innovation in radio ministry is discussed in this article. The author, pastor of Wilmette Methodist Church, Wilmette, Ill., describes a unique, late-hour devotional program which proposes to bring inspirational messages to a wide audience, yet to avoid a strictly evangelistic approach.

IN an effort to create a religious radio program unique in format, time, and appeal, the Department of Radio and Television of the Church Federation of Greater Chicago has developed a weekly program on radio station WMAQ, the N.B.C. owned and operated Chicago station. The program, called "Day's End," began in the fall of 1948. Broadcast every Wednesday night at 11:30, the show is designed as a period of relaxation and reflection at the close of day.

We deliberately designed the program for a late hour, although we hope soon to get a better time, about 10:30 P.M. We feel that this late night time during the week has a definite advantage over the usual early-morning or Sunday devotional time. Listeners are more receptive because they have fewer distractions, radio-wise or work-wise. We get out far and wide over the country and avoid the competition of the major nighttime programs. Many people are asleep, to be sure, but many, many others are working on night shifts, just retiring, studying, or sleepless with illness.

For music we decided to use hymns and have had the fine co-operation of Frederick Jacky, the director of the famous "Hymns of All Churches" choir sponsored on the networks for twelve years. Mr. Jacky now owns the library[1] of transcribed hymn music recorded by the choir and soloists.

In setting the format for "Day's End," we wanted to get away from the usual devotional setup. We open with the sound of a deep-toned bell in a clock tower striking four times. On an echo mike the announcer calls, "Watchman, what of the night?" To which the narrator replies, also on echo mike, "Eleven-thirty, and all's well." The bells then *segue* into the program's theme song, and the announcer introduces the program against the theme background. "At end of day the Church Federation of Greater Chicago presents 'Day's End' with the Watchman. At day's end the Watchman makes his rounds, pausing now for a few moments for an informal visit with you. Listen to his lines and lyrics that speak of life, faith, and the longings of your heart." The theme then swells and fades as the narrator comes on and briefly introduces the first hymn with a few informal words of greeting to listeners.

The second hymn is introduced by the narrator (the Watchman) telling some human interest incident related thereto. Between the second and third hymns he reads "Today's Testament," about seventy-five words of faith quoted from some contemporary layman of note. These have included statements by such persons as Arthur H. Compton, Madame Chiang Kai-shek, Francis B. Sayre, Charles P. Taft, Harold E. Stassen, Henry R. Luce, Admiral C. W. Nimitz, Thomas E. Dewey, James Hilton, and others. Following the third hymn is a two-minute talk by the Watchman usually beginning with a human interest story. Then comes a brief bridge of organ music which serves as a background for a "Prayer-Poem," two or three verses of poetry in the form of a prayer. The announcer closes with a list of credits, including names of the hymns used, name of the author of the "Prayer-Poem," and identification of the Watchman whose name has not been mentioned to this point. Concluding the program is forty-five seconds of "God Be With You 'Til We Meet Again."

The program has been presented without cost to the Federation. The station contributes the time and provides without charge the services of the engineer, announcer, producer, and turntable operator. Scripts are written one month in advance and are approved by the station before broadcast. Each program is rehearsed for one and one-half hours before it goes on the air.

We feel that the use of a neutral title such as "Day's End" and of a character name such as the Watchman for the narrator, adds considerably to listener appeal and interest. We have used the same person as the writer-narrator on the show all the time, with the exception of the summer period when three other preachers take one show month each. This provides a continuity of interest and insures a more uniform production week after week. The writer has had the pleasure of serving as the Watchman regularly on the program at the invitation of the Church Federation's Department of Radio and Television, which he now serves as chairman.

When it went on the air the pro-

[1] There are some 250 hymns in the library, which is probably the best of its kind in the country. Mr. Jacky, incidentally, desires to have the library used as widely as possible by church groups, and the recordings are available for a nominal rental fee. Inquiries should be directed to the Fred Jacky Radio Productions, 520 North Michigan Ave., Chicago, Ill. The title, "Hymns of All Churches," may not be used, however, as it is the property of the former sponsor, General Mills.

gram was extensively advertised by newspaper stories, stickers, church-bulletin announcements, bulletin-board notices, and through the regular promotional channels of Station WMAQ and the Church Federation. We used the *Sanctuary*, a Lenten devotional booklet of The Methodist Church, as a give-away during the Lenten period with good response.

It has been our objective to keep the program definitely spiritual without making it stuffy or even strictly evangelical in content. The effort is made to appeal to a broad cross-section of people with an inspirational, Christian message of hope, faith, and courage for the living of these days.

Bringing Unity Down to Earth

By HENRY G. RUARK

Here a pastor describes some ecumenical activities on the local-church level as undertaken in one community. He serves University Methodist Church, Chapel Hill, N. C.

FATHER DIVINE is credited with the remark that "the trouble with most ministers is they don't know how to tangibilitate." Whatever is the truth about ministers in this respect, here certainly is one principal weakness of the ecumenical movement. It lacks tangible expression in institutions and activities. Correcting this lack is perhaps the chief significance of the Amsterdam Assembly. It gave body to the growing spirit of world-wide Christian community. In numerous ways and varying degrees that has been done at international, national, and state levels through co-operative organizations and programs.

But the place where that most needs doing is in the local community. Here is where the church directly touches the lives of the people. Since this is so, the reality and strength of the ecumenical movement depend largely upon making it a part of their experience right here at home. But here, as all of us know, is the place where the forces of unity have hardly begun to function. Churches that joined hands at Amsterdam continue to compete with each other in Middletown.

How can we go about changing that? How can we make Christian unity a functioning reality in the places where we live? This article, written against the background of five years in a community of about ten thousand, does not pretend to report any significant achievements; but rather a process of trial and error. When that experience is analyzed, however, there emerge certain principles which may be useful. Since our town is the site of a state university, it may be that we have been forced to adopt an interdenominational approach at some points. But there seems to be no reason why these principles should not be applicable elsewhere.

Inter-church co-operation begins naturally with close co-operation among ministers. What is important is not merely the formal organization of a ministerial association, but a genuine sharing of thought and concerns. For us that has revolved about a weekly meal together where we transact some business, but mostly "just talk." Here is one advantage in the small community: its pastors can be together more frequently and informally. In these sessions there has been a development of understanding and a sense of common objectives. Insofar as ministers achieve this among themselves they are ready to lead their people in working together for common ends.

One major obstacle is the tendency to assign to union efforts the failures of individual churches. When we are not doing something well alone, we pool our frustrations and try to do it together. Some things can be done better together, and united we may succeed where singly we have failed. More frequently this procedure is a means of evading responsibility by calling it everybody's job. At any rate, to pool our weaknesses is hardly a fair test of the ecumenical principle. But we need hardly expect individual churches to surrender activities in which they are successful.

In any community, however, there remain important areas in which none of the separate churches are actively at work. There is, therefore, opportunity for the ecumenical group to prove its value by pioneering in these areas. For example, the council of churches in our town was organized about the time that the need for overseas relief was most evident. Taking this as a major project, the council conducted a community-wide canvass for this cause, raising the rather astonishing sum of more than one dollar for each person in the community.

Again, none of our local churches was undertaking systematic leadership training. Stepping into this gap, the council has sponsored a Christian Education Institute whose high quality has impressed the community. These are commonplace instances, but they illustrate a principle: co-operative Christianity can establish itself as an important part of the church life of the community by concentrating its efforts on meeting needs that are not being met by the churches separately. Whether this is a limitation that must eventually be overcome, and how that can be done, is not clear. But it makes possible a real beginning.

The ecumenical spirit can show its strength also as moral issues are faced in the community. Here, for various reasons, the question of race relations has been especially acute. While disagreeing at some points, all the ministers have shared the conviction that Christian worship must be open to all without distinction. Gradually, and not without struggle and pain, the lay leadership of the churches has come to recognize the rightness of this principle. So the major churches have taken the position that members of any race are free to attend their worship services without segregation. Efforts toward this end in each of the

churches have been greatly strengthened by the fact that the same process was going on in all the others simultaneously. The result is that on this issue there has been made clear in the community something of what might be called a common Christian judgment.

From such experiences those interested in promoting Christian unity at the level of the local church may derive two suggestions: 1. In seeking things to do together, it is well to look for those important needs that are not now being met by the churches. 2. We can increase our united strength by supporting each other at points where Christian convictions are challenged by the mores of the secular community. In doing even this much we may begin to learn that we are one in Christ.

Eye-Appeal Stimulates Weekday Church School

By W. NEVIN ELLIOTT

Gaining the assistance of a layman, the pastor of Shiloh Presbyterian Church, St. Marys, Pa., was able to provide his church with visual aids at a nominal cost. He outlines here an audio-visual setup which aroused and sustained the interest of pupils in his weekday church school.

MY interest was first awakened to the value of visual aids in teaching when, at a public school function where movies were shown, the principal remarked to me: "One picture is worth a thousand words." If this seemingly trite observation was applicable to instruction in the public schools, why not in my church schools—both weekday and Sunday? It stimulated my imagination and aroused my desire.

So far, in our Sunday school as well as in our weekday church school, we had been confined to one method of presentation or appeal—the spoken word or audio method. While adequate in the past, it was far from satisfactory now. I began to feel that if we could combine the audio with the visual, we would have a double appeal, and could more than double our teaching effectiveness. Moreover, in the armed forces, industrial plants, and public schools, the increased efficiency of visual aids had long since been proved. But there were obstacles that were, at first glance, insurmountable.

We were starting from scratch. We had no equipment and very little means for obtaining any. But, not to be daunted by this fact, I began talking audio-visual aids to my people. I talked it to the church school staff, to the elders and trustees. I also sought the attention and co-operation of parents.

Then, one day, from an unexpected quarter, came the answer to my prayer. A layman, trustee of the school and vice-president of a local industrial concern, called me on the telephone. He said: "I've been hearing about this talk of yours regarding audio-visual education in our church school, and I want to help. Here at the plant we have a 35 mm. projector with record player attachment which we no longer use. It is used with what is known as *filmstrip*. And while I do not have the authority to give it to the church outright, I can say that you may have it on a long-term loan. We also have a 16 mm. sound movie machine which we use for safety and efficiency talks; and you may borrow this whenever we are not using it."

Thus, our problem of equipment was solved. Out of the meager funds of our youth organization, we were able to purchase a large beaded screen on a tripod for about $35. After that, it was no task at all to persuade our elders and trustees to provide a small item in our annual budget to launch us on our audio-visual venture. (I might add that this was discontinued after the first year since our visual-aid program has now become self-supporting.)

I would like to make the general observation, in passing, that if any pastor will talk long and loud enough, he will be able to inaugurate an audio-visual aid program in his own parish, with borrowed equipment if necessary. In the long run, someone is bound to listen and want to help. After it is started, if wisely planned, the pastor will soon discover that the purchase of his own equipment will be assured.

The cost of filmstrip is most reasonable. This is what we use mostly in our weekday school. For example, we bought the complete story of "The Life of Joseph" for $12.50. This includes five titles of thirty to forty frames each. We buy filmstrip outright for our own library.

The rental on 16 mm. sound film varies. A twenty- to thirty-minute sound picture can be obtained for one showing at a cost of from $6.00 to $8.00 plus postage.[1] Seasonal titles are proportionately higher.

Once having embarked upon the audio-visual venture in our parish, the absolute value and rigid necessity for a well-planned program became evident. No hit-or-miss methods would suffice. We realized that we had to make every minute count by having the program for each session well planned.

In the weekday school we schedule approximately thirty sessions throughout the public school year. The following general program has been found most effective. "The Life and Teachings of Jesus," ten sessions; "The Old Testament and Its Characters," ten sessions; "Christian Doctrine" (The Ten Commandments and Creed), five sessions; and "Worship" and "The Moralities," five sessions. (By *moralities* is meant teaching about home, parents, stewardship of money, sharing, etc.)

Experience has disclosed that in weekday schools, the value of the audio-visual technique is indispens-

[1] The 1949 visual aids price catalogue can be obtained from The Methodist Publishing House on request. Ask for *The Projector*.—Ed.

able. We could not return to the old method. In the first place, it enables us to reach a wider age group with a smaller staff of teachers, or no staff at all since the pastor can conduct the school. This is a very practical consideration in the operation of any weekday school.

For example, in our Monday morning school we were required to accept the time set by the local public school authorities. We had no choice. The released time hour was from 11 to 12 A.M. on Monday. We have had between fifty and sixty boys and girls, ranging from third graders to high school seniors. It is obvious that, using only the old audio methods, a large corps of teachers would be required to make teaching effective for such a varied age group. To secure such a corps on Monday between the hours of 11 and 12 A.M. would be next to impossible.

But with a sufficiently elastic and varied program for visual aids, the task was greatly simplified. The titles on each filmstrip frame are sometimes read by one of the older scholars, and sometimes by the school in unison. Then follow questions, observations, and discussion. The more pupils are encouraged to talk, the more effective is the instruction.

In our Thursday morning school, with an entirely different group, we use the assembly room and equipment of a consolidated school. In this school, which is too far from our church for a released time session, we had last year fifty-two boys and girls ranging from the first grade through the eighth. Here we are able to do a most effective job, which would be impossible without visual aids.

Again, we do not confine our visual aids to denominational releases only. One of our finest church-music pictures was of distinct Episcopal flavor and background with the "St. Luke's Choristers." The best film on brotherhood was from "Freedom Film Library," subsidized by B'nai Brith. In our own library, the filmstrip on the "Ten Commandments" is a Lutheran release. A fine 16 mm. sound movie on stewardship was also of Lutheran background.

Cathedral Films, the director of which is Episcopalian, is the largest independent producer of religious filmstrip and movies. We have practically all their filmstrip releases in our own library. Cathedral has a coordinated policy which is most helpful in building a strong visual-aid program. Most of their 16 mm. sound titles are used as the basis for a filmstrip release on the same subject.

Once or twice each month in our parish, we show one of their 16 mm. sound movies on Sunday night. Children and adults are urged to attend. A silver offering pays the modest rental for the film and usually leaves a small surplus, which is used to purchase our own filmstrip outright. Thus our program in two years has become self-sustaining financially.

The following week we take the movie apart with a filmstrip of the same story, using the same scenes, costumes, characters, and central theme. The memory of the movie is vivid in the minds of the boys and girls. This laboratory method of dissecting a picture interests the pupils —old and young. The reactions are sometimes amazing. The advantage of filmstrip in connection with a straight story picture is that you can pause as long as necessary on any one frame for teaching and discussion.

Sometimes we open our school with the singing of hymns appropriate to the central truth for the day. A number of seasonal filmstrips have the words of hymns printed on the frames. The picture "The Child of Bethlehem," a Christmas feature by Cathedral, has two such hymns: "Silent Night" and "Adeste Fidelis." The title "The Walk to Emmaus," an Easter filmstrip, has the hymn, "Jesus Christ Is Risen Today!" These may be sung from the words on the screen, with or without accompaniment.

The reaction of our pupils in the weekday school to this last named filmstrip was what convinced me of the value of visual aids in teaching. Near the end of our first year's venture into visual education, I was a bit uncertain as to its value. We had been feeling our way forward.

We came to Holy Week, and used the filmstrip "The Walk to Emmaus." As the betrayal in Gethsemane and the events of Calvary unfolded before the assembled school, a strange silence fell over the entire room. No sound was audible—not even the breathing of the pupils nearest the projector, at which I stood. The silence continued until the end of the film when Jesus disclosed his identity in the shadowy room, by the nail prints in his hands while breaking bread and blessing it.

There were no comments, no questions, no discussion. I was letting the picture speak for itself. At the end of the picture I omitted my usual announcements and comments. The lights in the auditorium came on. No one moved. There was a considerable interval of silence. Then slowly, almost reverently, they left the room. No word was uttered; the usual commotion and levity were absent. Even when they reached the street there was no sound. They had witnessed a divine revelation. With changing groups the effect has been the same each Holy Week.

But I, too, had received a revelation. I was no longer in doubt as to the value of visual aids in Christian education. Our people are so completely sold on the effectiveness of visual aids that in our new parish house, which is being planned, we are assured of several rooms where our weekday school activity may be duplicated in the Sunday school program of religious training.

Looking Forward

Watch coming issues of THE PASTOR for a series of articles on the Christian faith:

"The Bible as the Word," by Montgomery J. Shroyer of Westminster Theological Seminary.

"Son of Man and God," by William R. Cannon of Candler School of Theology, Emory University.

"The Meaning of Faith," by Robert E. Cushman of the Divinity School, Duke University.

"Christian Love," by L. Harold De Wolf of Boston University School of Theology.

Raising World Service Gifts

By WARREN N. WARE

The task of informing parishioners concerning the "needs and activities" of World Service enterprises is described by the pastor of First Methodist Church, Shawano, Wis. Here he presents a method that more than doubled World Service giving in his church.

WHILE it is true that every informed Christian is aware of the fact that our religion originated in an unselfish attitude that thrust men out to carry the message of glad tidings unto *the uttermost part of the earth*, many of us are inclined to forget that the Great Commission is just as binding today as it was in the beginning. If the plan of our Lord is to be carried on to completion, both men and money must be freely given. And if men are to give either their money or their lives, it will be necessary for them to know the needs of the world and how those needs are being met. Men want to know what can be expected from the contributions they make. It has been truly said that "people are likely to be down on what they are not up on."

Men are not likely to learn much of what the church is doing, or hopes to do, in distant areas unless the information comes to them through their pastor or at his direction. Many of our women will study books, read articles, and attend mission study groups—but few men of the laity will ever become self-informed along the line of World Service. It is almost a hopeless case unless the pastor himself is missionary-minded, well informed, and interested.

Last year our people in Shawano increased their World Service giving two and one-third times over what they had given the year before.

The pastor began by reminding them that previously they had not been matching the gifts of many of the churches within the district and the conference, and that there appeared to be no good reason why we should not do our part. Then we undertook in earnest to inform and interest them in what our church is doing in areas beyond our borders.

The pastor and his wife spoke at various organizational meetings of the local church concerning their experiences and knowledge of the work The Methodist Church is doing in Africa. On Missionary Day the sermon dealt with World Service needs and activities. The pastor urged the church to accept and pay its World Service askings in full. This was a goal that had not been attempted for some years. The pastor explained that he was not asking the people to do anything that he himself was unwilling to do, and he set an example by making his own check a sizable one.

Many church members have no idea what percentage of their giving should go to current expenses and what should go to World Service. It was suggested from the pulpit that the proper proportion in our setup was about two-thirds for current expenses and one-third for World Service. Had this been carried out all the way through we would have given still more to the latter. Some of the people put all their giving into the current expense fund, while others give only a negligible percentage to World Service. We found one or two members giving on a fifty-fifty basis, but men usually require some suggestions or urging from their pastor before they will divide their giving and play the game fair with those who are too far away to present their claims personally.

We made use of visual aids and showed some excellent missionary movies in our church. The general superintendent of our church school co-operated, seeing that the Sunday school was given missionary information and an opportunity to give to World Service once each month.

We got out as large a number of key members to our district and subdistrict meetings as we could so that they could get the advantage of messages brought by our bishop, returned missionaries, and other leaders. We co-operated with the W.S.C.S. in their mission study groups. It was our privilege to have the bishop preach once in our church during the year. Also our district missionary secretary addressed the men's club.

By the time of our first quarterly conference, World Service giving had increased in such a noticeable manner that the financial secretary moved that we accept our full quota which was two and one-third times the giving of the preceding year. The conference voted favorably and we were off to a good start.

Early in December the pastor sent out to the entire membership a letter in which he explained what we had done the year before and what we proposed to do the present year. World Service envelopes were enclosed with the request that they be returned to the church not later than Christmas Sunday. A few weeks prior to Easter another letter went out also stating what we did the previous year and our goal for the present year; and in addition, the amount paid to date and the balance due. World Service envelopes were enclosed again, and we suggested that we finish the job with the Easter offering. The response was so good that we did not have to mention the matter again. Three weeks before conference all our money was in, and we had receipts from the conference treasurer.

There is no set formula for increasing World Service giving. We are not suggesting that this is the best way to increase World Service giving. However, in several parishes we have had increases in the giving to missionary enterprises, and we used this method.

theology

Philosophy: A

The philosophical insistence upon "free inquiry" and evidence, according to the author, always directs theology to become critically responsible. Thus, asserts the professor of Christian Doctrine in Perkins School of Theology, the tension which exists between the two is desirable. This is the third article in the series: "Foundations of Christian Doctrine," which started in September.

IN ADDITION to the Bible and the great confessions of faith, the Christian religion through the centuries of its history has built upon a third strong pillar, which we call *philosophy*. The Bible stands primarily for *revelation*, God endeavoring to manifest himself and to make his will known to men. The confessions represent the guidance of the Holy Spirit in the councils of spiritual leaders who together have sought to understand the revelation given in the Scriptures. This is the *creed* of Christendom.

In philosophy we come upon a quite different sort of thing; serious and truth-loving men are bringing their best thinking to bear upon matters of faith; they see religion as one aspect of life and insist that it have a logical and reasonable place in the faith of mankind. They seem at first to be opponents of Scripture and of the confession, insisting that God's Spirit is ever a Spirit of *truth*. Every man must therefore be given freedom to understand God and his ways with men, without any prior commitments such as appear in the Bible and in the creed.

The very essence of philosophy is free inquiry: therefore, the continual conflict between reason and revelation, between philosophy and theology. Clearer understanding, however, recognizes this tension as a good one, something like the opposition of the negative and the positive poles in electricity. Theology always insists on saying the very best it can say about God and man; philosophy refuses to say more than the evidence permits. Philosophy thus becomes a corrective of careless statements of faith and demands a critical use of the Scriptures. But its contribution, in the end, is generous, important, and constructive, since religion gets ready for days of stress and strain by the aid of its thinkers.

I

Socrates, Plato, and Aristotle have sometimes been listed among the Church Fathers, though they flourished several hundred years before the writing of the New Testament books. Greek thinking had colored Judaism and some of the books of the Old Testament before the emergence of the new faith. The Wisdom of Solomon in the Apocrypha is our best illustration of this influence, though Ecclesiastes runs a close second.

There has long been a matter of speculation as to the Greek elements in the thinking of Paul. Paul's doctrine of man and of man's immortality differ markedly from the pharisaic teaching in which he was reared, being more similar to the prevailing Greek thought. His lists of virtues and of vices remind the reader of the Stoic ethical teaching of the day.

Luke pictures the hero of the Acts in debate with the Athenian philosophers, setting his Christian knowledge against the pagan teachings being offered in the Areopagus. Paul was confident that he possessed divinely inspired wisdom which Christians rejoiced to accept as the "mystery" of God, so long unknown by human searchers for truth. Read the first two chapters of First Corinthians, remembering that Paul was writing to Greek lovers of wisdom, and that he was offering them a better philosophy than they had known.

The Gospel According to John finds in Jesus Christ *the Way, the truth, and the life.* No one knows quite what John meant by the *Word* which became flesh. Was it the "Logos" of Philo or the "wisdom" of the Old Testament or the "reason" of the Stoics? Whatever else he meant we are very sure that he was saying that the essential nature of God was being manifested in Jesus. The Epistle to the Hebrews may come nearest of all the books of the New Testament to being a book of philosophy. It offers good support to the Gospel of John in its argument for the supremacy of Jesus Christ over Moses and the angels and all others counted sacred. The divine Son was the *express image* of the Father, the very creative Spirit by whom the world had come into being. This is high and important philosophy for the Christian Church.

There is, to be sure, no system of philosophy in the Bible, though the early Christian preacher had clear understanding about the great issues of thought. He was sure of the fact of God, he was clear as to the attributes of God's nature and person, he knew the sinful status of unregenerate man and his high destiny, he understood how men may know the truth, he was convinced of the reality of the soul and its immortality, he offered to

Challenge to Faith

By JAMES T. CARLYON

mankind a dependable system of ethics, he mastered the technique of persuading souls to accept Jesus Christ as Lord and Savior.

It remained for the great minds of the second century, however, to make the first systems which the church could offer in opposition to Greek and Roman speculations. Only then were the Apologists ready to define "catholic" or true doctrine for the serious inquirers at the door of the church. Justin Martyr, Irenaeus, Tertullian, Origen, Clement of Alexandria, and their successors have forever put us in their debt. They defended and interpreted our faith against heretics within the church, and against heathenism, as presented by its best exponents, outside the church. The Athanasian Creed is but one of the signal achievements of the philosophers of the church.

Plato gradually won the place of eminence among the Greek teachers who gave the Christian faith a reasonable position among the rival systems of thought that contended for man's loyalty at the beginning of the Middle Ages. Augustine formulated for the centuries to follow what Plato, Paul, and Jesus had made the standard faith of mankind.

The Anglican Church has led the majority of Protestants into a Platonized gospel which talks about man's immortality and "the infinite value of the human soul" as though they were integral elements of traditional Christianity. The Cambridge Platonists of the seventeenth century were ardent Christians. One of their best modern exponents is W. R. Inge, the dean emeritus of St. Paul's Cathedral.

In the Roman Church, however, Aristotle finally displaced Plato; and, in the thirteenth century, Thomas Aquinas so Christianized the disciples of Plato that Roman Catholic theology found a stable and finished basis for its doctrine. From A.D. 1300, every devout Roman thinker has known where to go for a final testing of the correctness of his thought. There is no question in this church as to the importance of philosophy as a foundation pillar of doctrine. Orthodox Roman thinking is called "Thomism," which means faithfulness to Aristotle as against Plato.

Stoic philosophy, likewise, has found a permanent place among us. Ellen Glasgow, in her novel *Vein of Iron* (1939), pictures the American Covenanter missionary carrying the Gospel westward across the mountains, to minister to our expanding frontier. Much of the way he had to travel afoot, but always with him went two books: the Holy Bible and the works of Marcus Aurelius, Stoic emperor who had sought to destroy the church and to save Stoicism. What he accomplished, however, was a merging of the two, never again to be separated.

Present-day exaltation of morals in the Christian pulpit testifies to the continuing hold of Zeno and his disciples. The activism and reforming zeal of Baptists, Methodists, and Presbyterians are quite in the tradition of the Stoics. Some of us teach an immortality based upon man's moral achievement and a salvation by character which is rather far removed from redemption wrought by the grace of God as mediated through the sacrificial death of Jesus Christ upon the cross.

In American Christianity it is not too difficult to state which of these three philosophical systems has been dominant with any particular denomination. We have no doubt as to the importance of some careful and reasonable support for faith. Our question, more frequently, is whether or not specific philosophy must be accepted as the only true one for the Christian. That is a question of major peril in our time.

II

To make William James, Borden P. Bowne, Mary Baker Eddy, or A. N. Whitehead the final source of reference for Christian truth is to turn away from the Galilean who has been for the church the Word of God. He alone is the Head of the Church, and his wisdom must not be made second to that of any lover of wisdom. Just as there are many varying attempts to understand the Bible, resulting in different schools of Christians; just as there are the several honored confessions of faith, which represent free and earnest efforts to state the faith; so there needs to be like freedom among Christian people, and especially among our preachers, to listen to deep and reverent men who seek to explain the nature of "reality." The more marvelous the world in which we live, the greater is our gospel of salvation which encompasses the universe of men.

I suppose it has been this real peril which has led men like Kierkegaard and Barth and Brunner to denounce philosophy and to condemn certain philosophers as traitors to the faith. Interesting, however, is the thing which each of these defenders of the faith then sets out to do. Having

saved their readers from slavish devotion to one of these dangerous philosophers, each of them in turn works out his own private system and sets it up as the last word about our religion.

Edwin Lewis, one of the best of the neo-Reformation theologians, has gradually left the position of the *Christian Manifesto* and offers *A Philosophy of the Christian Revelation.* Let the man who has had no training in philosophy undertake to read either Barth or Brunner; he will rather soon discover that each of them is really offering a rival philosophy. Paul Tillich has frankly recognized the necessity for some careful and straight thinking. He summons us all to become what he calls "philosophical theologians," that is, he wants us to keep philosophy and theology as twin pillars of our doctrine (*The Protestant Era,* Univ. of Chicago Press, 1948).

Any such survey as Wieman and Meland's *American Philosophies of Religion* will present great Christian persons in every sort of philosophy. There are supernaturalistic Christians and naturalistic Christians; there are idealistic Christians and realistic Christians; there are humanistic Christians and mystical Christians; there are ethical Christians and aesthetic Christians.

In each group there are noble and thoroughly consecrated followers of Jesus Christ. They may differ as to the nature of God, but they agree about the lordship of Christ. They cannot agree as to the highest good, but they bow in lowly fashion at a Christian altar. Thank God, then, for every philosopher who, in the name of Christ, offers the best fruit of his mind to God.

III

There is room in the House of God for differing minds, as there is for differing hearts, provided there is a supreme and common loyalty to Jesus Christ. For any one philosopher or a single school of philosophy to set himself or itself in the place of final truth is a species of idolatry. There is no single Christian philosophy, but there are many kinds of Christian interpretations of God and the Universe. Between their exponents we expect the same charity that is demanded of the rival confessions and their supporters. Every school of thinkers that endeavors to understand our world and to find man's proper place in it, that seeks to discipline the human mind to think carefully and logically and that reflects upon the human soul and its destiny, is worthy of a place in the Vineyard of God.

The Bible is the stronger support of our faith if it is loved and understood afresh in every generation by the most capable minds of the day. They bring to its study the chastened mind and the clear insight born of deep meditation. Likewise, the great confessions become the steadier aid to religion as they are again molded in the crucibles of intense concern for truth. Let our philosophers then take their place in co-operative fellowship with the biblical student and the devotee of the confessions, while they in turn give respect and honor to every earnest thinker. Both of them will in the end profit by the partnership. It is only with reason, therefore, that we shall expect the grand tradition to continue, that reverent minds shall serve the Great Teacher.

Personalistic Idealism happens to be the prevailing type of philosophy which is just now in vogue among Methodists. The works of Borden P. Bowne best present the point of view. His *The Immanence of God* is still the best book for beginners in the field. This may be supplemented by Francis J. McConnell's *The Diviner Immanence.* Preachers would find very profitable the compendium of Bowne on *Studies in Christianity.* His chapter on "The Atonement" is still the best statement we have. The books of A. C. Knudson and E. S. Brightman are representative of the best in the school. Georgia Harkness has been greatly indebted to the Boston group.

A realistic philosophy of religion prevails generally in the liberal groups outside of Methodism. Its teachers have stemmed particularly from the Yale and Union seminaries. H. F. Rall is our most widely known Methodist thinker in the group, one of his best works being the recent prize-winning text on *Christianity.* John C. Bennett is widely read among us, as is Henry P. Van Dusen of Union. D. C. Macintosh and W. A. Brown were older spokesmen for the realistic position. These men are all personalistic in their thought of God, but differ from the personalists in making a more serious effort to deal with the problem of evil. They also insist that things are out there in the world whether we persons think of them or not. The personalists tend to stress the activity of the mind in its understanding of the world, saying that we really construct the world as we think about it. They have done us great service in their insistence that our world is essentially spiritual, that mind or spirit is pre-eminent.

Supernaturalistic philosophy is widespread and is perhaps the most popular of all, with its basic faith in a supernatural power and goodness. Edwin Lewis and Paul Minear are very enthusiastic Methodists of this school, sharing honors with the majority of Presbyterian theologians of this country. Best known generally, perhaps, are Reinhold Niebuhr and Paul Tillich whose many books are best sellers in the religious field today. The confessional theologians are generally most friendly to this philosophy.

How fortunate we are to have representatives of so many schools of philosophy who are reverent servants of our God and determined to know more and more of his ways with men! They join the rest of us in unhesitating reverence for the Lord Jesus Christ; they serve well the making of good Christian doctrine.

Bowne, B. P., *The Immanence of God.* Houghton Mifflin, (1905), OP.

Bowne, B. P., *Studies in Christianity.* Houghton Mifflin (1909), OP.

Lewis, Edwin, *Christian Manifesto.* Abingdon-Cokesbury (1934), $2.

Lewis, Edwin, *A Philosophy of the Christian Revelation.* Harper & Bros. (1940), $3.

McConnell, F. J., *The Diviner Immanence.* Houghton Mifflin (1910).

Rall, H. F., *Christianity.* Charles Scribner's Sons (1940), $3.

Tillich, Paul, *The Protestant Era.* Univ. of Chicago Press (1948), $4.

Wieman, H. N. and Meland, B. E., *American Philosophies of Religion.* Harper & Bros. (1936), $3.50.

Clinical Material

The failure of this pastor to establish rapport with the elderly woman in this case is revealed by her lack of response in the three calls reported. Nevertheless, his persistent efforts to serve her are helpful. The editor's comments are in italics.

Illness in Old Age

MRS. MARY ROSS is an elderly patient in the city hospital where I call occasionally. She has been in the hospital for seven months and has reached the point where it is impossible to do more for her than to give her ordinary nursing care, which could be done as well in a convalescent or nursing home as in a general hospital. Although the bed is badly needed for other patients, she refuses to be sent to another institution. She tells the medical social worker that she won't talk about leaving until her daughter arrives from California. The worker is extremely doubtful that the daughter is coming. The social worker asked me to call upon Mrs. Ross and to do what I could to help her build up her morale.

The patient was lying on her back with her eyes about half closed. She was not asleep, but was paying as little attention to the activity around her as she possibly could in a large ward.

"Mrs. Ross?" I asked.

"Yes."

"I'm Mr. Mason, a minister, calling in the hospital this afternoon."

"Yes." (Her lack of response was almost a dismissal.)

"How are you getting along?" (*This was far too personal a question to ask at this time. Better to have asked a more neutral question, such as: "How long have you been in the hospital?"*)

"I'm not getting any better."

"How is that? You're treated well, aren't you?" (*The latter part of this question is not desirable as it is too directive.*)

"Oh, they take good care of me, but I'm not any better."

"May I sit down?" (*Wait until asked, or sit down without calling attention to the fact. Sitting down does ease the tension.*)

"Do you have many visitors?" (*This may be important, but I would prefer to be less directive.*)

"No, I hadn't gotten to know people before I came to the hospital."

"You hadn't been here long before you became ill?"

"No." (Pause)

"Are you a church member?"

"Yes, First Christian Church."

"In this city?"

"No, before I came here."

"Where was that?"

"Missouri."

"Oh, I used to live in Missouri, near Booneville."

"Do you know where St. Joseph is?"

"Yes."

"That was my home" (with finality).

"Do you have any plans for the time when you get better and can leave the hospital?"

"If I could be stronger I'd like to go back to the Miller Home." (A convalescent home where she had worked before becoming ill.)

"You liked it there?"

"Yes." (*Note the general unresponsiveness of the patient. We interpret this as resistance toward the minister. It is impossible to know whether or not this was her attitude toward everyone, especially strangers.*)

"Do you get to do much reading?"

"No, my eyes won't let me."

"Would you like to have me contact a minister of your church and ask that he call to see you?"

"That would be all right."

I stood to go. "I'll be by to see you again the next time I'm in the hospital. Would you like to pray with me before I leave?" (*There is little indication for prayer. A more adequate person might have rejected his offer for prayer. As ministers, we often take advantage of people, particularly sick people, through forcing prayer upon them.*)

"All right."

"O Lord, Eternal Father, wilt thou be with all thy servants everywhere, and especially with thy servant here. Wilt thou help her to know thy presence, to feel thy healing Spirit. Wilt thou comfort and guide her, and enable her to find a strength through thy presence and help. In Jesus' name. Amen."

Pastor's Summary: I felt throughout the call that the patient was defensive and antagonistic. Each response seemed to be final, almost an attempt to close the conversation. I had a feeling of frustration that was only slightly alleviated by the response to the suggestion for prayer.

I probably fumbled in not asking more about St. Joseph, her family, and about the Miller Home. I may have been too aggressive in asking about plans for the future.

Follow-up is indicated in the fact that the patient responded to the suggestion for prayer, although this was a rather perfunctory reply.

Editor's Summary: This was an interesting call. The pastor succeeded in doing practically nothing that was helpful. I am not impressed by the fact that he had prayer. This was out of his own desperation, like a doctor prescribing a pill when he cannot make a diagnosis.

SECOND CALL

One week later: The nurse said that Mrs. Ross was not in condition to receive callers, but that if I would wait a little she would get her ready. However, she would be on her "tummy."

"Hello, Mrs. Ross, how are you today?" (*Question is too specific and direct. It can be said that the art of pastoral care is the art of small talk. We go through small talk to big talk, from unimportant things to important things.*)

"I'm not any better."

"You're not stronger than last week?"

"No, I don't seem to get my strength back."

"That's too bad. . . . I spoke to one of the ministers of the First Christian Church about you and told him that you would like to have a minister call. He said that he would see to it that someone came to see you. I think from the way he spoke that he will be calling himself. I think that you will enjoy him. He is a very pleasant person."

"Thank you." (*Note the lack of response.*)

"You said that you didn't have many visitors."

"No, I hadn't had much chance to get acquainted before I came to the hospital."

"Do you have a family?"

"A daughter in California."

"She knows that you are here?"

"Yes, I hear from her right along."

"Do you think that she will be able to help you when you leave the hospital?"

"No, she has to work so hard."

"You said that you were at the Miller Home before you came here and that you enjoyed it?"

"Yes."

"What kind of institution is it? What group is in charge of it?"

"The Little Sisters of the Poor."

"Do they have people there who have to stay in bed?"

"I think that some of them could only be up a little bit of the time."

"Had you thought of going back there?"

"If I could only get some strength back. . . . I'm so uncomfortable like this, and it's so hot today."

"Yes, it's more than warm. Do they have you lying like that as part of your treatment?"

"No, I've got bed sores."

"They aren't pleasant. . . .Would you like to pray with me before I leave?"

"Yes."

"Eternal Father of us all, wilt thou be with thy servant here today. Send thy healing presence to her. Help her to know thy presence and to feel thy power. Go with her, strengthen and guide her as she seeks her way. In Jesus' name. Amen."

"Thank you."

"I'll be calling again. Good-bye."

"Good-bye."

Pastor's Summary: The resistance which was so apparent in the first call was not so noticeable today. Mrs. Ross made two remarks which were not in answer to questions, and in spite of the difficulty due to her position we got on better today than last week. The relationship is building up. Her response to the suggestion of prayer was positive, not permissive. I have the feeling that there are two possible reasons for her lack of response. There may be tension which needs to be resolved, or it may be that the problem is simply that of a person so poor in resources for living that only the barest responses are possible. At any rate, follow-up is indicated and the definite response to prayer suggests that it would be wise to take a Bible on the next call.

Editor's Summary: I agree with the pastor's conclusion concerning this woman's limited resources for living.

THIRD CALL

One week later: Mrs. Ross was calling to the nurse as I approached the bed, but as the nurse was busy and was not coming to the bed immediately, I proceeded.

"Hello," I said.

"Hello."

"I brought my Bible today as I thought that you might like to have me read some to you." (*This is nicely directive. About as strong as it ought to be.*)

"Thank you."

I read portions of Psalms 90, 91, 95, and 96, closing by reading entirely Psalm 100. As I read she kept touching her eyes as though she were brushing away tears. During the reading the nurse came in response to the earlier call, and so there was a slight interruption which did not seem to affect the call.

"Would you like to pray with me?"

"If you please."

"Would you like to say a prayer of your own before I pray?"

"I can't say a prayer."

I prayed: "Eternal Father, we come to thee in worship today. We are thankful that thou art God and that we can worship thee. Wilt thou be with us. Wilt thou guide and direct us in the future, and give us courage and strength to serve thee. We ask in Jesus' name. Amen."

"Thank you."

"I'll be back to see you again."

"Good-bye."

Pastor's Summary: I decided before I made the call this afternoon that I would do nothing beside the reading of the Psalms and the prayer. The nurse on the ward told me that two women call occasionally to read to her, and that she seems to appreciate it. The relationship was definitely strengthened today. It would have been wise to teach Mrs. Ross a simple prayer, but by the time I thought of the prayer it was too late, for this call. I will attempt to do that on the next call.

Editor's Summary: Here is a pastor that repeatedly does things which we would criticize him for, and yet he is helpful. It is amazing the kind of effort God can use. This demonstrates the tremendous spiritual need of such persons. We would give him "A" for effort but "F" for sensitivity.

Self Examination

Master, grant that I may not so continually expose myself to the false that I mistake it for the true; that I may not so constantly adjust myself to the cheap that it comes to seem of value; that I may not so fill my mind with the trivial that it takes on the semblance of importance; that I may not tarry so long in the shallows of life that I fear its depths. Guard me from numbing contentment with days as I have always lived them; and increase within me the desire for growth. Amen.—***Helen L. Toner.***

The Preaching and Counseling Functions of the Minister

By EARL H. FURGESON

Preaching and counseling are complementary rather than incompatible functions of the ministry, contends the professor of Preaching, Pastoral Theology, and Worship, Westminster Theological Seminary. He shows their relationship in this article, originally published in the *Journal of Pastoral Care* and reprinted here with permission.

"SKILL in counseling is necessary for effective pastoral work." This is the conviction expressed by 87 per cent of the laymen interviewed by Murray Leiffer (*The Layman Looks at the Minister*) in his study of the attitudes of Methodist laymen toward their ministers. A growing number among the preachers find themselves in agreement with the laymen, and some go so far as to choose counseling in preference to preaching as their field of specialization. It would be a misfortune, however, if either laymen or preachers were to conclude that counseling is a substitute for preaching, or preaching for counseling. In an effective ministry the two go together. While Harry Emerson Fosdick was minister of the First Presbyterian Church in New York City, his stated responsibility was confined to preaching, but desiring more intimate contacts with his people he announced definite hours for conferences. His first day's experience would have justified a quick retreat to his stated responsibility, had he been willing to do so, for on the first day he was confronted with a case of threatened suicide while fourteen other persons waited their turns for interviews. The complexity of the problems, however, did not cause him to repent of his decision. In his ministry preaching and counseling developed an early attraction which grew into a productive union.

The vast size of the assignment is not the only cause of bewilderment for the minister who wishes to accept his full responsibility as both preacher and counselor. Perhaps the most bewildering handicap, in the beginning at least, is that the minister who carries out both these responsibilities seems required to play a double role the two parts of which appear incompatible. As preacher, he must have an ethical preference which leads him to speak the truth boldly, to denounce evil, and to proclaim judgment for the sake of bringing sinners to conviction and repentance. As counselor, he must genuinely accept the sinner and studiously refrain from passing judgment upon him. As a preacher, he must be positive and preach for a verdict; as a counselor he must keep his convictions to himself. The requirement of the pulpit is that the preacher have an authoritative knowledge of the subjects or problems on which he preaches, that he assault the reason and intelligence of the listener with truth, facts, and persuasive argument. The requirement of the counseling room, however, is that the preacher take off his spurs and put his boots in the closet. As a counselor he will pay less attention to problems than to people, and he will resist with all firmness the temptation to indulge in an intellectual discussion of the problem in the course of the counseling interview.[1] The preacher must know his subject; the counselor must know his client.

Are these functions then incompatible? Do they, taken together, require a man to be Dr. Jekyll and Mr. Hyde, subjecting the healer of souls to the hazards of a split personality for himself; or do these two functions supplement one another in such a way that the requirements of the counseling room enrich the work of the pulpit and vice versa?

I

First, let us be under no illusions about the requirement for preaching. It is not merely a Methodist prejudice that the minister ought to preach for a verdict. People do not come to church to behold a well-oiled weathercock responding obediently to all the winds that blow without exercising influence upon any; they come to see whether the man before them has found any truth from God and whether he can communicate it. If there are any wearers of the cloth who believe it is their main mission to show people how they can serve God without giving offense to the devil, it can only be said of them that they have misinterpreted their call. *Ars gratia artis* may, as a principle, have some application to the other arts but it is poorly applied to the art of preaching. Oscar Wilde might contend, with some questionable plausibility, that "no artist has ethical sympathies. An ethical sympathy in an artist is an unpardonable mannerism of style." But he was not formulating a principle which it would be possible for any preacher to follow.

Ethical convictions are the breath and blood, the bone and sinew of preaching. There is no preaching in any significant sense of the word without ethical convictions. The preacher must know the enemies of the soul by name and be willing to call them to the bar of judgment for the sake of exposing their ugly faces before the people. The demons of Jealousy, Hatred, Egoism, and the lesser orders in the hierarchy of Hell ought to be made uncomfortable by what happens in the pulpit on Sunday morning. The preacher must know the difference between darkness and light. Wide areas of contemporary preaching would rise from the dead

[1] Exponents of "directive" counseling will object to this point of view. While the writer would acknowledge that in the total range of pastoral counseling there is undoubtedly a place for "counseling" on the intellectual level, he would have to acknowledge that this essay is written within the frame of reference of the "non-directive" approach which, in his opinion, is better suited to the treatment of emotional problems on the non-intellectual level.

if ministers could develop some well-defined ideas of what things are sinful instead of conveying with extreme unction that they are against Sin in general. Dynamic preaching does not exist apart from precise ethical conceptions persuasively presented, and the preacher's impregnable pulpit armor is a close knowledge of the enemies that destroy and the virtues that defend the life of the soul.

The counseling room, however, seems to stand at variance with the pulpit in respect to the matter of ethical passion. The first requirement of counseling is that "the counselor must genuinely accept the client as an individual who has the right to be the way he is, or to change to any other type of personality he may desire." (William Snyder, *Casebook of Non-Directive Counseling.*) This rule holds even when the client through his confessions reveals himself to be psychologically immature or morally unconventional or antisocial. (Cf. Carl Rogers, *Counseling and Psychotherapy.*) Therapy does not come through the counselor's attacking or exposing the ethical deficiencies of the client's behavior, but through the establishing of a permissive relationship in which the client may express any attitude he wishes to express without the counselor's doing "anything which would imply that he is evaluating the client's attitudes or behavior in terms of the counselor's own values" (William Snyder). The warning first given to beginning counselors is that they must be prepared to listen to accounts of the most depraved kinds of conduct and that they must be shockproof in the presence of any situation however shocking. The natural reaction on the part of those addicted to the homiletical treatment of problems is, "You don't mean to tell me that I have to condone that!" Here, for example, is a father who comes to his clergyman confessing that he contemplates getting a divorce. The clergyman, recalling the words of the Bible and the teaching of the Church, warns the man that divorce is a sin and strongly urges him, under pain of ecclesiastical punishment, not to seek it. This man, for he was not a fictitious character, then solved his problem by violence; he killed his wife and two children and committed suicide.

It is not easy for preachers to admit that problem people have a right to be the way they are. When Dr. Benjamin Karpman, chief psychotherapist at St. Elizabeth's Hospital, Washington, D. C., published a volume of medical case studies, *The Alcoholic Woman,* a religious worker in the Volunteers of America was so profoundly shocked he demanded the suppression of the book. He described it as "the filthiest, most obscene, pornographic, libidinous and licentious piece of trash that ever polluted the reading public." [2] His ethical sensitivities would obviously not have made him a good counselor, though many would say he was a typical preacher.

Are the preaching and counseling attitudes therefore incompatible and contradictory? Or is the conflict more apparent than real? We shall approach an answer if we recognize that the rule requiring the counselor genuinely to accept the client is not incompatible with the counselor's having his own ethical convictions. To accept the client does not mean to condone his conduct. To admit that the client has a right to be the way he is, is not to admit that the conduct caused by his personality sickness is right. To accept the client and give him the uncensored right to express himself as he is means only that the counselor is willing to provide an atmosphere of sympathy and support in which the client can better understand himself and perhaps work through to a higher level of integration. It needs hardly to be pointed out that extending sympathy and support to a person in a state of moral and psychological confusion is not the same thing as putting the stamp of personal approval on the confusion.

Moreover, sympathy and support for people in difficulty ought to be the characteristic mark of all that a minister does, whether in the counseling room, in the pulpit, or in the parish. In the pulpit the preacher speaks the truth, but the scriptural injunction is that he speak the truth *in love.* The requirements of the counseling relationship are such as to keep constantly before the preacher the requirement of preaching the truth in the spirit of Scripture. The preacher may hate sin, but as has been so often said, his preaching ought not to reveal a hatred of the sinner.

The firmness of the preacher's ethical convictions and the importance of prophetic preaching will not mislead the preacher into supposing that mere denunciation is the appropriate homiletical attitude. "The best way of casting out an impure affection," said Thomas Chalmers, "is to admit a pure one; and by the love of what is good, to expel the love of what is evil." Pulpit power and persuasiveness are the rare gifts reserved for those preachers who, like Thomas Chalmers, have had an insight into "the impotency of all moral declamation," and have learned that "the Son of Man came not into the world to condemn the world but that the world through him might be saved." Condemnation, declamation, denunciation, no matter how righteous the principles defended, are never sufficient to bring preaching to the full height of its power. To this ethical passion must be added sympathy and a genuine love of people. In other words, the preacher needs for the perfecting of the preaching art an unshakable love of people and an active outgoing sympathy, which are the characteristic marks of a good counselor. The counseling function, therefore, supplements the preaching function and provides for the latter the enforcements of sympathy and love of people which are the natural supports of the preaching art.

II

Does preaching, on the other hand, have anything to contribute to counseling? If the preacher is an ethical and religious teacher who is motivated by understanding and sympathy for people, the answer to this question will be affirmative. The first and most obvious consequence to come from such preaching is an awareness on the part of the listener that here is a man who can be approached with a problem and entrusted with a confession. The final test of a sermon's worth, says Fosdick, is: "How many individuals wish to see the preacher

[2] Washington *Post,* Nov. 13, 1948.

alone?" In the average congregation there will be many individuals who will need to see the preacher alone and many of them will want to, but whether they ever cross the threshold of his office will depend upon the preacher and the attitudes he exhibits in the pulpit.

Ministers frequently inquire how they can commence a counseling program in their parishes. Shall they advertise their availability and actively seek clients? Assuming that the minister himself is qualified in both the theoretical and practical aspects of the work, perhaps the best answer to the question is the recognition that his own preaching ministry will be his best advertisement. In his sermons he will reveal the breadth of his sympathy and the depth of his understanding and this revelation will determine whether the reaction to him as a person is affirmative or negative. The first contribution of preaching to counseling, then, is the service which preaching performs in opening the door of the counseling room for those who need to enter.

A second contribution is somewhat more theoretical, but it is equally important. Briefly stated, the point here is that preaching, by establishing a normative frame of reference in matters of personal attitudes and conduct and by insisting upon ethical values, provides an essential part in the total structure of the therapeutic relationship. The underlying assumption of therapy in the non-directive relationship is that the client possesses within himself the necessary resources for attaining a higher level of integration. The question of how he comes to be in possession of these resources, especially if the counselor refrains from giving any directions to the client, is a question which certain critics have pressed against the non-directive school. The non directive counselor is able to answer that some of these resources, like mind's natural tendency to organize and unify its own experience, are given and inherent in the original structure of personality. Among these resources, however, there is one element which is not original but acquired, namely, a belief, either conscious or unconscious, on the part of the client in a better way of behavior than the false pattern which has gotten him into difficulty and brought him into serious conflict with himself or his environment. In the absence of this normative belief in a better way, the client is psychologically ill adapted to therapeutic improvement by non-directive means, perhaps by any means. Arnold W. Green, criticizing the limitations of non-directive therapy, writes as follows:

"What is important is this: the cases Rogers and Taft could not reach were not suffering a moral conflict. Juvenile delinquents make poor clients . . . because . . . many of them never develop a set of moral norms that are in conflict with the behavior that brings them before the judge, social worker, and therapist." [3]

David M. Levy found that psychotherapy failed with "overprotective mothers," because their evaluation of themselves was not that they were selfish and unwise, but loving and self-sacrificing, "a role protected from critical examination in modern society by so much sanctified bathos that these women, some of whom were intelligent and well-educated, could persist without qualm in continuing to make neurotics out of their own children." (Quoted by Arnold W. Green) These examples of immoral behavior accompanied by no consciousness of conflict prove, if any proof were needed, that a kind of integration is possible even on low levels.

The possibility of an integrative adjustment worked out without respect to ethical requirements is pure poison to every preacher, but it has been welcomed by some psychoanalysts as a liberating opportunity because it permits the analyst to work in an amoral atmosphere outside the boundaries of good and evil. As one such analyst has expressed it, "The amoral evolutionary psychologists have no absolute or eternal rules of right or wrong about anything." [4] The consequence of this is a relativism which no preacher could endorse and which some psychoanalysts are beginning to mistrust. Dr. Erich Fromm, for example, writes with particular relevance on this point that:

"While psychoanalysis has tremendously increased our knowledge of man, it has not increased our knowledge of how man ought to live and what he ought to do. Its main function has been that of . . . demonstrating that value judgments and ethical norms are the rationalized expressions of irrational . . . desires and fears. . . . Psychoanalysis, in an attempt to establish psychology as a natural science, made the mistake of divorcing psychology from problems of philosophy and ethics." (Erich Fromm, *Man for Himself.*)

The minister's counseling cannot take place within this narrow, non-ethical, morally neutral frame of reference. It must proceed against the background of the religious conviction that there is a moral order to which the life of man must be adjusted. The critic may find it unfortunate that the "client-centered therapy . . . is designed to meet the needs of only a segment of the population (since) not only must the client be suffering a moral conflict, but that conflict must be relatively benign." (Arnold W. Green) The minister, however, will regard this as no misfortune. If it means that the preacher's clients "are carefully culled," it probably means also that these clients can be more significantly helped. (The preacher's clients will be a selected group in any event, for he is not qualified from the point of view of time or training to undertake the treatment of psychotic cases or cases of character neurosis on the deeper levels.) The more significant help which he can give to those who are able to receive it will be characterized by an integration at the moral level where ethics, psychology, and theology are congruent and compatible rather than unrelated and contradictory. In any coherent view of life there is no separation or conflict between these areas of experience; good psychology is also good theology, and if one is at odds with the other then one or the other needs revision. In a coherent view preaching becomes not only supplementary to counseling but indispensable to it. Preaching elucidates those objectively valid moral patterns to which all of life must be adjusted and provides that background of ethical

[3] Arnold W. Green, "Social Values and Psychotherapy." *Journal of Personality*, XIV, pp. 210-16. Duke University Press.

[4] T. Schroeder, "Attitude of One Amoral Psychologist." *The Psychoanalytic Review*, XXXI, No. 3, pp. 329-35.

conviction which the client does not find in the counseling relationship but which he must bring to it. There is no serious limitation upon ministerial counseling in the fact that, because of its ethical grounding, this type of counseling attracts into the minister's orbit only those so-called "benign" cases of moral conflict. Undoubtedly, juvenile delinquents and misguided, overindulgent mothers would be farther along the way to wholesome integration if they possessed a rational moral conscience to censure their irrational behavior. In the absence of such rational moral standards, how could they be helped by any therapy?

Now, if these standards are an essential element in the therapeutic situation, and if they are not inherited but are acquired, then the relation of preaching to therapy becomes obvious, for preaching is essentially ethical education. One of its aims is to elucidate the ethical patterns of individual and collective behavior. The preacher is, at his best, a wise ethical teacher.

If ethical preaching intensifies the conflicts of listeners who are maladjusted, in so doing it performs the service of motivating the listener to seek consultation by holding up a mirror to his inadequacies. The notion that preaching exists for the sake of creating a crisis where none exists is a true description of one of its purposes. Conviction of sin has been the consequence of preaching in its vital periods, and while no counselor would wish to see a return to the emotionalized condemnations of revival preaching, any counselor might covet the assistance which could be brought by a wise teacher in the pulpit who had accurate and specific knowledge of the true enemies of the soul. In the absence of such teaching the selfish man remains selfish, the godless man remains godless, and the maladjusted continue at a low level of integration because experience has not yet offered a rebuke to their sins. Experience will, in the slow grinding of cause and effect, exact her penalties and compel the maladjusted man to face his sins, but this process may conceivably be accelerated through a type of preaching which lays future consequences before the mind as if they were present realities and compels the mind to face them.

In this anticipatory role preaching renders to counseling a further service of prevention. It may bring to a head a conflict which is yet in the incipient stage, or it may direct the listener's attention to a contradictory situation which has not yet assumed conflict proportions but which will do so if let alone because of its own inherent pathology.

III

The preaching and counseling functions, therefore, are not incompatible, but complementary; and when they can suitably be carried on by the same man, he will find that one fortifies the other. The requirements of counseling will make the preacher a sympathetic friend to whom people will want to come, for no other type of person satisfies the requirements of counseling. On the other hand, an ethical passion, which is the life of preaching, will not only contribute a normative insight essential to a higher level of integration in the client, but this same ethical passion wisely manifested in preaching will perform a positive work in the way of prevention. Preaching and counseling go together; they are complementary parts of a single pattern. They do not stand apart as hostile functions, but blend with a pleasing mutual compatibility.

Fromm, Erich, *Man for Himself.* Rinehart & Co., Inc., 254 pp., $3.

Karpman, Benjamin, *The Alcoholic Woman.* Washington Institute of Medicine Research Foundation, 241 pp., $3.60.

Leiffer, Murray, *The Layman Looks at the Minister.* Abingdon-Cokesbury, 160 pp., $1.50.

Rogers, C. R., *Counseling and Psychotherapy.* Houghton Mifflin Co., 339 pp., $3.

Questions of the Month

QUESTION: *What is being done to bridge the gap between the doctor and the minister, and why has such a gap arisen?*

ANSWER: There are many reasons why such a gap has arisen or come into existence. In the first place, the two have often seemed to work against each other; and each did not seem to appreciate the other's work. Secondly, we use different vocabularies to describe our work. Thirdly, each is envious of the other. The minister has a feeling of inferiority toward the doctor, and the doctor has the same feeling toward the minister, plus a sense of guilt. The doctor knows he should be more helpful in the spiritual care of his patient, but he does not know how to be.

Several things are being done to bridge this gap. The clinical training of clergy is helping the one to understand the other. Clergy-physician meetings are being held in various sections of the country. The Methodist Board of Hospitals and Homes has sponsored several such gatherings, cooperating with local Methodist hospitals and sharing in the cost. Any Methodist hospital can have such a meeting by contacting the Board.

QUESTION: *Why is not the gospel carried to every sick person in the hospital? I have tried to get into hospitals to give out tracts and was faced with resistance and indifference by the hospital authorities.*

ANSWER: The hospital is not an evangelistic hunting ground. Hospital authorities are not indifferent to the spiritual needs of their patients, but they feel an obligation to protect the patients from well-meaning but often poorly informed callers. In Duke University Hospital, where I serve as chaplain, a list of clergymen of the major faiths and denominations with their telephone numbers is on every head nurse's desk. The patients can have any clergyman they request but no one, including the chaplain, goes from bed to bed or room to room carrying on evangelistic visitation.—***R. L. D.***

Love Unites the Person

THE MATURE MIND, by *H. A. Overstreet, W. W. Norton & Co., 295 pp., $2.95.*

Here is a book that should be helpful to persons who are interested in the findings of modern psychology and its philosophical-theological implications. Not that the author deals extensively with theology as such, but when the ideal of *emotional maturity* is accepted one's philosophical-theological outlook is affected. Just how much and in what ways, few have seriously bothered to try to describe. The present writer is an exception. Philosophically and religiously orientated, he describes *the mature mind* in positive terms, drawing upon the insights of psychology, philosophy, history, and theology, to present the ideal which he says "may yet be the saving of us."

In his chapter entitled "Toward Religious Maturity" Overstreet says, "In religion, we suffer from an ancient and continuing indecision. Controversy continues even today over whether *religion* comes from a word meaning *taboo*, or from a word, different by one letter, meaning *to bind together*. . . . Religion as taboo has colored most of our Christian civilization. Such religion has largely operated as an institutionalization of prohibitions and permissions, with fear of punishment and hope of reward as its basic motives."

The writer goes on to argue that such was not the religion of Jesus, who looked upon man as one capable of having a sense of dignity and of maturity. The motivating principle of Jesus was one of love: "the principle that unites man; the power that moves him to outgrow his childishness of mind and spirit and to become happily and responsibly mature."

The author describes in Part One, "The Maturity Concept" and in Part Two, "Forces That Shape Us."

This book will appeal to the religious liberal, for it will substantiate his latent convictions about human behavior, convictions which have taken quite a beating in recent years at the hands of dogmatic orthodoxy. On the other hand, it will be, like much of the science of psychology, aggressively rejected by those who think that man is bogged down in sin and helplessness. This book with its calm and reassuring point of view flows like a healing balm against the stultifying force of orthodoxy with its dour and rigid God.—***Russell L. Dicks.***

Premarital Quiz

BEFORE YOU MARRY, *101 Questions to ask yourself, by Sylvanus M. Duval. Association Press, 171 pp., $2.50.*

This is a much-needed book not only for young people, but for the teachers, friends, and parents of young people, so that the latter may serve effectively in helping them make sound choices of life partners. The book is made up of good sense. Its outstanding characteristic is that it is broad-gauged and presents its material in balance.

The author, an experienced teacher and preacher, deals with 101 questions a person should ask himself before marriage. In addition to the questions, which are numbered, the material is presented under chapter headings such as "Love, and Successful Marriage"; "Your Readiness for Marriage"; "Family and Family Relationships"; "Previewing Money Matters"; "About This Matter of Sex"; "Mental Health"; and others. The book is readable, interesting, and understandable. At points, one could wish for more specific information, but on the whole the material is excellent. It suffers from lack of a bibliography of other books where more information might be obtained.—***R. L. D.***

Children's Questions

HOW LIFE IS HANDED ON, *by Cyril Bibby. Emerson Books, Inc., 157 pp., $2.*

This is an important book which deserves a wide reading by parents, although it is written for "children and younger adolescents." "It gives a clear and simple description of the whole broad process of reproduction." The question of where babies come from and "how life is handed on," is the first "embarrassing question" children ask; fumbling this question the parent, usually the mother, continues to fumble other questions pertaining to sex.

This book can be read by younger adolescents, for it is amply illustrated, and the discourse is simple, direct, objective, and free from embarrassment. There is even a chapter on "What's the Use of a Father," a subject which is almost always ignored in such instruction. This is a pastoral aid book which may be recommended and loaned to young parents.—***R. L. D.***

Accent on Self

HOW TO THINK ABOUT OURSELVES, *by Bonard Overstreet. Harper & Bros., 205 pp., $3.*

Here is a book that deals with basic questions that we ask about ourselves. The subjects discussed are: power, the self in a changing world, the *beginning* self, the limits of a culture, a tradition, under authority habits, communication, the creative self, work, people, love, the capacity to fool ourselves, and to know and understand the world in which we live.

By the very nature of the title and contents it is a self-conscious book; it directs our attention to ourselves and attempts to relate the self to its world. Written by a psychologist who is the wife of a psychologist, with a woman's sure intuition and the sensitivity of a poet, this book is stimulating, reassuring, and informative.

This is one of the few books I have read (written by a psychologist) that I did not feel like apologizing for when I had finished reading it. It does not answer all questions; it is not the last book about "the self and its outreach" that needs to be written, but this is a creditable and helpful book. —***Russell L. Dicks.***

Should Minister

By ROSS M. EVANS

While no attempt is made to answer the problem posed in the title of this article, some stimulating reasons are given for raising the question. The author is pastor of Rainelle Methodist Church, Rainelle, W. Va.

THE writer of this article is not seeking to find a way of escaping from his married predicament; he is most happy in it. But out of consideration to the women ministers marry and out of love for our children, I feel this question should be raised. From the standpoint of the minister, there is no question in my mind but that it is to his advantage to be married.

The old argument that it enriches his understanding of life is a good one. There are certain experiences that he can now share with his people that he would not even know existed without having been married. He comes to understand the sacrifices that make possible the institution of the home and the rearing of children. He is able to speak with authority on the satisfactions of marriage such as consideration, sexual adjustment, and companionship of opposite sexes. And, as many of my brothers do, he finds endless illustrations, true to life, in quoting things his children say. It would be a terrible thing if the minister, who must understand all phases of life, should miss the great mystery of life as found in marriage and the family.

It is to the minister's advantage to have a wife who, in the sanctity of the home, offers him human love. If he is to minister to the sorrows of his people, if he is to hear their tales of woe, there must be someone who can meet him at the door at the end of a hard afternoon's visitation and with complete trust in his ability hear *his* tales of woe, offering him her love to match them. If the minister were left to himself he would find it difficult to endure the strain the parish provides.

The minister who has a successful marriage of his own is much more able to counsel with a couple coming to be married or another heading for divorce. He can speak as one having authority and not as the bachelors. Nothing is such a disadvantage in this area as not being married. He can learn a lot from books on counseling and marriage, but every day I become convinced that they do not know the half of it. If the minister is married and has a family he has a common experience with his people and is better able to counsel them in their needs.

The minister's wife is a shield and defense against gossip. Every small community abounds with it, and at the beginning of his ministry he is sent to such communities. The single minister is at their mercy. There are single girls who will develop a new interest in the church at his coming, and rumors will fly. Many a minister has been ruined by rumors. The poor single man may hate women; but all the world loves a romance, and if he does not have one they will create one for him.

Although preachers hate to admit it, most men (even preachers) need to be married to keep their moral constancy. Frustrations, physical surges, or pangs of conscience may harm the minister in his moral thinking when he tries to live alone.

Who is better fitted than the minister to have children? It is to be assumed that his habits are clean and that his wife leads a pure life. He is usually well prepared mentally and has had more education than the average individual. His home ought to be an example of spirituality. The minister, too, has a responsibility to society to have a home and further the race.

As far as the minister himself is concerned I am sure in my own mind that it is to his advantage to be married. But what about his wife and children? Do they not deserve some consideration? I am not so sure that it is to their advantage to be married to a minister or to have one as a father.

The wife suffers even more than the children through this relationship. She is not prepared for what the people expect of her. Usually, these little wives of ours are just very good girls who have the misfortune to fall in love with ministers. Often they have not even taught a Sunday school class or prayed in public. Yet the minute they are married to the parson they are expected to perform all the functions of the W.S.C.S. and must be able to teach a church school class, lead in prayer, and visit the sick. Sometimes the minister can come to her defense and make a statement to the official board as to the place of the wife in the parish. This may relieve the immediate stress, but though the people lessen their demands, I am sure they do not understand. In their hearts they still feel she should be doing these things.

I consider this demand that she fulfil so many jobs nothing less than exploitation of personality. She probably has not the burning desire that the minister entitles "a call," and yet she is supposed to serve with the same fervor. If she doesn't she is subject to the community's criticism (a terrible thing, very close to hell itself). Often in trying to meet the demands of the community she finds herself in extreme emotional and mental stress. She wants to help her husband and yet is often of a timid na-

Marry?

ture. Her life is a constant round of duties for which she is not prepared emotionally, or spiritually. But suppose she is one of those girls who can do all things as well as her husband. Then she is a constant threat to his ministry. There is not room for two ministers in one parsonage. One will lessen in ability and so often it is the parson proper. If she does some of his work, he has a right to do some of hers. Very few ministers have been helped by wives who are as well qualified in their field as they are.

But this does not end the problems of the wife of a minister. Her husband has another love. It is a greater love than his love for her. Though this is what makes him the man he is, there is no question in my mind but that such a compelling loyalty and service to Christ allows little room for consideration of the needs of his family. He is caught between two great loves and often he will have to neglect his family to fully fulfil the demands of his love to Christ. His is a life that is so constituted and demanding that it is meant that he should "walk alone," humanly speaking. He does not have time, as the scripture says, to *go and bury my father*. In giving himself completely to Christ, the Church, and the needs of the parish, the minister often is inclined to neglect his wife and family or else compromise and be ineffective in his ministry. I would go so far as to say that any minister who fulfils his calling must neglect his wife and family to some degree.

Then a minster's wife has to face an unnatural financial situation. She will hesitate to get some of the things she needs, hesitate to buy new clothes for fear some will think she is spending too much; yet all the time, her associations and expectations of the parish will demand a way of life and standard of living that the salary will not permit. He in turn will have to accept those "bigger churches" because he cannot meet the financial needs of his life in the little ones, though they need him.

The children of a minister deserve more credit than they ordinarily get. And it is partly out of consideration for them that this question, "Should Ministers Marry?" is raised. The marvel is that any turn out well, rather than that any go wrong. Many of the things that we have said about the minister's wife could well apply to the children. The people will expect the minister's children to take leading parts in the church work as soon as they are old enough. They will not consider that not all children have the same talents or motivations. They have but one standard for the minister's family. The children, too, will have to be without a father's attention more than anyone has a right to ask children to be.

Often their father will be so concerned about leading other people's children to Christ that he will not have time for normal experiences with his own children. He is not to blame. He is compelled by his calling to do so—and surely the children are not to blame. The children of the minister present financial obligations, and often the minister's limited salary cannot give them the advantages that they need. There was a time when minister's children were the best educated, when more had college degrees and were in *Who's Who* than any other group. Now, even the church college has such an excessive tuition —geared to G. I. grants—that the minister's child cannot go to college without almost ruining his father financially. The children, like the wife, will be penalized financially for being a part of the minister's household.

But there are other considerations that the children have that the wife does not face. They are reared in an unnatural setting. They get the attention of the whole community. Their weaknesses, their meanness, and pranks are exaggerated until the child may be under constant criticism. It is the exceptional child who comes through all of this with his spiritual life as rich as it ought to be. There should be more alarm over how many pastors' children rebel against religion as they knew it and do not meet even the average Christian level in later life. Many come to look upon the services of the church as burdens, and they often do not attend or show an interest in the church after they are away from home. Some even go in for excessive drinking as a reaction against the type of life people expect of them. It is not fair to bring children into the world under these conditions. It is not a natural environment. They are not to blame for the mistakes they make so much as the people who expect them to be perfect while their own children may be spotted.

Every pastor, when he enters a new community, has to hear about the terrible preachers' kids of the parish. Often it is all that one can do to refrain from replying in an unchristian way to such people. The minister's child is expected to sit quietly in church from the time he is born, but many others do not bring theirs or do not require them to attend unless the children want to come. They will tell you that they are afraid to force religion on their children. But this same principle seems not to apply to the parson's offspring. They are a special brand with a special set of expectations for them.

It is out of consideration for these two exploited groups of persons that I am prompted to raise what to me seems to be a pertinent question, "Should Protestant Ministers Marry?" Isn't his life so geared, and so compelled, and so demanding that he has no right to ask anyone else to walk it but himself? We as ministers are ready to stand these hardships because it is our life. I am not at all sure, though, that we have the right to ask anyone else to assume our kind of life. We complain about exploitation in the factory, we seek to stamp out inequality in all parts of the world when often one of the greatest examples of both is under our roof.

When Christ gave his command to us, and called us to this way of life, He did not say, "Bring your family, too." It was a personal call and meant to be borne personally. Just because they love us, do we have a right to ask so much of them? Actually, it is only when we do love these wives and children of ours that the question comes up. We love them so much we do not want to see them hurt. Is it fair to ask so much of those we love? When does right leave off and exploitation of personality begin?

LITURGY

The Lord's Supper and a United Church

By MICHAEL F. RINGENBURG

The worshiper can experience God in the Eucharist regardless of the *form* of celebrating the rite. A basis for ecumenical understanding can be found in seeking to recapture the central meaning of the Sacrament, the pastor of Maple Grove Methodist Church, Columbus, Ohio, affirms.

IN THE life of the Christian Church today the organization of the World Council of Churches has commanding importance. More than one hundred and twenty-five churches of Eastern Orthodox and Eastern Apostolic, Anglican and Evangelical types are establishing a new basis of fellowship.

A great barrier that prevents the union of all churches in one Church Universal is lack of agreement upon the meaning and form of the central rite of Christian worship, the Eucharist or Holy Communion or the Lord's Supper as it is variously called. For the present the goal of a universal intercommunion does not appear to be in the realm of possibilities.

The approach to this goal may be expected to take place through study and agreement upon the primal significance in the rite; that is, agreement upon the nature of its essential meaning. The place to begin this study may well be in the origin or genesis of the observance.

Such a study as herein discussed is demanded by the alarming world situation and a strong desire on the part of members of many churches and nations to draw together for united fellowship. To Paul the Eucharist, or the Lord's Supper, was both the symbol and inspiration of the unity of the Christian fellowship. It was a constant source of wonder and joy to him that *we being many are one bread, and one body: for we are all partakers of that one bread.*

There is nothing in history comparable with the unbroken observance, in ever-widening areas of language, land, and race, of the breaking of the bread and taking of the cup in remembrance of the Lord and of the new covenant in his blood: In this world-wide observance of the Eucharist there lies hope for the expression and development of greater spiritual unity among Christians. This article is offered as a contribution toward a better understanding of the common factors in communion, in the interest of unity.

It has taken modern conditions, which have brought the world so violently together, to bring attention forcibly to the great majority of churches and even to the majority of Christian leaders the "sin of disunity," as it was phrased by the late William Temple, Archbishop of Canterbury. Lack of awareness of the harm done to efforts for the advancement of God's kingdom by *separateness* not only in organization, but even more vitally in acts of deepest worship, is reflected in the absence of research and studies. The historic trend in eucharistic studies has been to explain or to defend or to be apologetic for the differences, and not to discover unity regarding the common elements in the Eucharist. The divergences have tacitly or resignedly been accepted with a sense of finality as ultimate spiritual differences.

In undertaking the present investigation,[1] the scope of the study was narrowed to a small but crucially significant segment of the whole; namely, the genesis of the Eucharist in New Testament times and the implication which might be drawn from available knowledge of this period as it concerns the development of unity in eucharistic observance today. It is obviously required, however, that New Testament times should be approached from the background of preceding Jewish life as represented in the Passover. It was found that the religious tradition in the Passover should be accepted as coming from the prehistoric and nomadic days of the Hebrews.

From the simple but unmistakably deep impression left by all the forms of worship which finally culminated in the Eucharist, the conclusion seems justified that, in the simpler and primal factors of the Eucharist, there are forms and meanings which should and can be emphasized in the interest of unity without necessarily divesting rituals of anything of their elaborateness or simplicity, or requiring segregation of the worshipers in groups according to their ecclesiastical tradition or organizations. The common factors in form and meaning are basic and primal and, further, they are believed to be a possibility toward ecumenicity.

The essential problem of the universal observance of the rite, or ecumenical intercommunion, resides in the differing theologies of the various religious bodies. In a large majority of the theologies and the accompanying eucharistic observances which now exist, it is possible to find elements of agreement that many believe are adequate for a large ecumenical church life. In the Eucharist, also, in whose ritualistic observance today there is such a great divergence, it is possible to see a central, unifying meaning that is basic and comprehensive enough for genuine and deep ecumenical fellowship.

We find intimations in the prehistoric ceremonies of the Hebrews which furnish the basis for the Passover observance. This became central

[1] This article is based on the author's thesis, prepared recently in Oberlin Graduate School of Theology, "The Eucharist and Ecumenicity, A Study of the Beginning of the Central Rite of Christian Worship. . . ."—Ed.

in the Jewish religious thinking and worship and furnished the main symbolic framework for the eucharistic rite that was developed, especially by Paul in conjunction with his doctrine in the church of the New Testament times. Critical scholarship finds that much of the historical tradition of the origin of the Eucharist, especially in relation to the Last Supper, cannot be held authentic. The validity of the Eucharist does not depend upon the authenticity of its historical tradition or its symbolism, but on the reality and power that evokes a convincing religious experience.

In the many variations of the eucharistic rite today we may find existence of many forms—from the "sacrament" of the Quakers, which as has been said should properly be described only with *invisible ink*, to the elaborate ceremonies of the Orthodox churches.

There is a genuine validity for their respective worshipers, among all peoples and times of the religious traditions which we are considering. From the nomadic Hebrews of the Arabian desert to the Quakers and Eastern Orthodox, men have sought and received repeatedly the experience of a divine fellowship. This experience is essentially a realization of the individual human soul's participation in a larger spiritual life, rather than that of its own separate being.

Essential and powerful, and yet elemental, is this experience. Could it have been otherwise than that the symbolism with which this experience has been most effectively evoked should be by things most elemental in physical existence: food and drink? Before all else, these are the objectives of primal and instinctive cravings on the part of human creatures. With all the variations that can be recorded in the ritual worship of the Hebrew-Christian tradition through the millenniums, we find that for the satisfaction of the soul's great need of spiritual sustenance the most frequently used symbol has been bread —the bread of life, whether food for body or for soul. Jesus said, *I have food to eat of which you do not know.* Undoubtedly many a saint, when he has uttered the Lord's Prayer, has taken the words *Give us this day our daily bread* to mean bread for the soul equally as much as bread for the body.

In looking for meanings of the Eucharist that should be emphasized for ecumenical worship, we find them first of all in the simplest and most elemental aspects of the rite. While Christians may be divided on their acceptance of the variety of meanings which have accrued during many centuries, there is in the elements of bread and wine alone a symbolism that should be a unifying factor in a strong fellowship. The simplest symbolism is: in Christ is the great source of spiritual food for the soul.

Should it not be possible for Christians of great divergence in theology still to partake of bread and wine in communion together; each in his own way finding in the elements a strengthening of his soul; each finding in the elements the real Presence that is suffering for and seeking the salvation of men? The genuineness of the experience evoked will be greater, not less, because it is shared with others whose understanding of the way in which God's grace works is different from our own.

The experience of God has been an emerging experience; it grew larger during the observances of the Passover; it took a new fulness with the advent of our Lord and the commemoration of his life and death and resurrection; and the experience of God as brought by the Christian Church has been an ever-emerging and enlarging experience. So, just as we trace an evolution or growth in religion in Old Testament times, so we should expect the same in the Christian era.

The nature of the authentic experience of God, as it has appeared in Jewish and Christian life, is that of the appreciation of vicarious sacrifice of a God who has so loved the world that he has given his son for it: *except a corn of wheat fall into the ground . . .*, or a mother devoting her life to her children, is the center of Christian doctrine; it is that knowledge that leads to God. He who has transcendent consciousness—in which the life of this world is nought—has an authentic experience of God, according to the Christian viewpoint. An authentic experience is an experience in which a sacrificial life, a life of Cross-bearing, is seen to be the life worth-while, the desirable life.

Like an atomic scientist who in studying matter and the cosmos finds God in forms of energy, so may we in different observances of the Sacrament find God in the Sacrament's various forms. God may be quite anthropomorphically envisioned by some illiterate worshiper; for each worshiper the same Eucharist observance may be held, and each may have an authentic experience of the real presence of a Deity whom to know in his loving and sacrificial nature is to be united with him in life and being.

Only in Christian fellowship, and with a desire to understand, shall we find the fulness of truth and unity to which God will lead us. May the church through its observance come to reflect more truly the mind and will of its Lord and Head.

Liturgical Question Box

QUESTION: *What is the custom regarding the offering for the needy on Communion Day?*

ANSWER: It varies over the church. In the South, it has been the custom to receive this offering on the communion rail. In the North, a second offering is received during the reading of the sentences. This difference is accounted for in part by the fact that Communion Office was taken almost verbatim from the Anglican Prayer Book, and there was only one offering received by Holy Communion, as the offering for the poor was the only one customarily taken in English churches. Ministerial and other support came from the State. As in other cases, rubrical directions were left to the imagination. I recently served a former Methodist Episcopal congregation in a southern city, and had to learn the hard way that the M. E. Church did not put the offering on the rail.

It would seem that the second collection, while more trouble, is ecclesiastically correct.—***R. P. Marshall.***

CHRISTMASTIDE CALENDAR

In this calendar a minister presents his ideas for worship and preaching during the Christmastide season, from December 24 through January 1. The Advent Calendar appeared in the October issue, page 26.

In reading this calendar for Christmastide, if one will check the references in the Scriptures, the hymnal, and *The Book of Worship*, he will no doubt find many other ideas for worshiping the newborn King in sincerity and truth. Christmastide is a short period in the calendar of the Christian year, but rich in its possibilities for the alert minister who will use every God-given means to give the first and best gift to the world that God so loves.

Commercial exploitation has changed holy days into holidays. Nowhere is this more evident than at Christmas. The Nativity of our Lord is overcome by the cupidity of big business and the stupidity of the sentimental. Perhaps the most original thing for a church to do would be to set forth the story of the Christmas that changed the calendar, giving Matthew and Luke a chance to be heard. In this year of our Lord, 1949, Christmas comes on the first day of the week—made sabbath by the resurrected Christ.

DECEMBER

24 Only recently has American Protestantism joined the majority of the Christian world in commemorating *Christmas Eve* as a holy time. It is sound procedure to join the *shepherds . . . keeping watch over their flock by night*; Christmas Eve services can recreate the solemnity of that silent, holy night when Jesus the Savior was born.

Simplicity is the keynote of a Christmas Eve service. Avoid ostentation. Shun the spotlight; candles are more in keeping with Him who came as *the true light that enlightens every man.* Hold the service at midnight. Keep it within the hour, remembering that Christmas is a home as well as a church festival. The hymns in the "Advent and Nativity" section (83-110, *The Methodist Hymnal*) revolve around three points: the Holy Family, the Shepherds, and the Wise Men. Fit selected stanzas into the reading of the Christmas story from Matthew and Luke, using the *King James Version*, which is most familiar in a biblically-illiterate age. For example, all of Hymn 88 may be used with Luke 2:8-14 since it is a metrical version of the Gospel, while Hymn 102 may be used with Matthew 2:1-11.

To add to the significance of this and other Christmas services, your choir can learn the prayers of Christmas and use them effectively with careful practice. Some of them in the Hymnal: No. 90 (last stanza); No. 95 (last line, or refrain); No. 100 (last stanza); No. 112 (stanza three); No. 434 (1 and 3, children's choir); No. 594 (as a call to worship, sung slowly, perfectly suited to Christmas Eve; may be used immediately after reading John 1: 1-14).

25 *On Christmas Day* (Sunday) all worship will sound the note of joy. The excellent Order of Worship for Christmas Sunday (Page 34 in *The Book of Worship*) can be adapted for use in any church. Additional calls to worship, scripture sentences, and collects are on pages 153-56. Some suggested sermon topics are:

"What's in a Name?" (The significance of Luke 1:31; 2:21*b*; Matt. 1:21. Refer also to Hymn 347.)

"What Christmas Means" (Isa. 7:14; John 1:14; 3:16; Matt. 1:23; Luke 2:11. Refer also to Hymn 100.

"The Christmas Missionaries" (The Shepherds, first to carry the good news. Rf. Luke 2:17.)

Or why not really dig into the commentaries and discover the joys of expository preaching by using: "Christmas According to Paul"? (*Revised Standard Version* used here.) (a) Rom. 2:4*b* with 3:24, "God's Gift." (b) Rom. 5:11; II Cor. 5:17-19, "Reconciliation." See also Wesley's Hymn 86. (c) Tie up Rom. 13:12 with Luke 1:78, 79, or I Cor. 14:33 with Luke 2:14. (d) Phil. 2:5-7 (Paul's statement of the Incarnation). (e) II Thess. 2:16; 3:16, "A Christmas Benediction."

31 *New Year's Eve* brings its chance for an impressive Watch Night service. A social period early in the evening, followed by a time of informal instruction or singing, ought to be climaxed at 11:00 P.M. with a service of the Holy Communion. At no times do the profound words of the Ritual take on greater meaning: "That we may . . . serve . . . thee in newness of life." This service, brought to a close as 1949 dies and the New Year is born, may also be the inauguration of the Universal Week of Prayer, January 1 to 8. John Wesley's exhortation to use Covenant services (British Methodism's term for Watch Night services) may be found on page 46 in *The Book of Worship.* The Order suggested here may be used instead of the Communion service, although the latter is more significant. The Wesley Covenant Hymn (540) can be sung to any C.M. tune, such as Manoah (542), but the given tune, St. Martins, should not be used because it does not fit the words and it discourages congregational singing. Try the well-known St. Anne (533). For the Communion meditation, study Phil. 3:13, 14, or use phrases from the Ritual: (a) "Trusting in our own righteousness." (b) "We are not worthy." (c) "Grow into His likeness." (d) "A living sacrifice." (e) "Forgive us all that is past." All these phrases are rooted in Scripture. Close the service by substituting Hymn 533 for the Gloria in Excelsis.

JANUARY

1 *New Year's Day* should stress rededication and commitment to high resolves through Him who strengthens us. Psalms 90 and 102 are set for the Old Testament Lesson (Responsive Reading, Hymnal, page 622). The more singable hymns in "The Changing Year" section are 533, 534, and 539, but do not neglect Wesley's "Sing to the Great Jehovah's praise" (538), written in 1750 for New Year's Day; give this hymn a two hundredth anniversary setting. Other hymns are 3, 7, 68, and 520 (evening service). Look up these texts as sermon material: II Cor. 4:18; 5:17; Matt. 6:24-34; Rev. 21:5.

Methodist History in Statistics

By ALBERT C. HOOVER

The chart, "Methodist History in Statistical Form"[1] prepared by the Statistical Office, is a simple and continuous digest of certain summaries presented by the General Minutes of the three united Methodist bodies for the past 150 years, beginning with the scanty and limited reports of 1790 and ending with the more or less majestic totals of 1948. This is the first tabulation of this sort ever to be made, and it required the most careful and thorough-going study possible of old records and reports. It is compiled for those who have long sought such information but despaired because of the lack of access to source material.

It is desirable to have such Methodist figures in the United States as would be comparable with figures of other denominations doing little or no foreign missionary work. It seemed advisable to omit here the accounting of all foreign totals.

As one studies the chart he comes to certain convictions. First, he wishes that the Methodist "Statistical" church, so named in a moment of gentle condemnation of a desire to speak of her numerical record, had been more of an actuality. In fact, all branches of The Methodist Church have given only casual attention to the matter of making and keeping full and accurate reports. Hence, their records have been only partially kept and not too well. One is confronted with the results of a lack of desire or willingness to report accurately the real statistics. The records are clear enough, however, to determine trends.

The vastly different methods used in collecting data, as well as the widely different headings under which the data were assembled was soon discernible. Churches used different yardsticks and nomenclature to measure results. Because they did not use the same, it is sometimes difficult to make comparisons. Even the same church in reporting its figures for a year will use two different sets of figures for the same item. This situation is illustrated in reporting benevolent giving: one branch of the church may have counted certain items as benevolences—Conference Claimants for example—while another branch lists the same item under current expenses or some other category.

Figures are chiefly significant as they are used in plotting or charting policies.

Tabulations of this sort are expected to raise questions of the past and indicate the problems of the future with some suggestion of urgency, immediacy, and practicability of caution and perhaps action. Through such tabulations the church may, if it will, see the needs of its present in the revealing light of the successes and failures of its past.

Second: while it is admitted that knowing a few figures will not greatly change things, certain facts behind the figures must inevitably appear and command our attention and interest. To recount our statistics is not the whole story. They fail in their chief purpose if they do not awaken response—they must be humbling and dignifying but at the same time challenging.

There comes to us a moral and spiritual value following such a study. When numbers increase there naturally evolves a moral obligation to see that either voluntarily or by direction the added number of members are oriented and find things to do and work to perform. When large sums are given it means not necessarily that boards should be expanded, but that greater responsibility falls upon the already adequate machinery. With this responsibility comes the necessity of familiarity with good economic strategy so that there is neither waste nor lost motion. Administrative and executive responsibility becomes more acute where every problem touching our growth and development is studied always with greater usefulness in mind. Conservation of energy, understanding of purpose, quickening of interest then become a real part of the responsibility of the church.

We experience a lamentable lack in the chart as touching benevolent giving of the church. Apart from certain benevolent work done by groups within the congregation, our records give a fair indication of the disposition of the church toward its local causes which are recorded in the pastor's official report to his annual conference. But his report does not in any sense show the giving of the church for endowments, campaigns, for the benefit of its many and widespread boards, agencies, and institutions such as schools, colleges, universities, and hospitals. These gifts are generally characterized as bequests, large gifts of money, real estate, annuities, and other items, most of which are recorded only by the organizations themselves. The continuation without modification of this rather loose practice is most questionable. It reduces our per capita giving and places a generous people in a false light in comparison

[*Continued on page 33*]

[1] Copies of this new chart are available on request. Write to the Statistical Office, 740 Rush St., Chicago 11, Ill.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Nov. 7-11—Florida Pastors' School, Lake Alfred Hotel, Lake Alfred, Fla. Dean, Charles Thrift, Florida Southern College, Lakeland, Fla.

Nov. 8-10—Commission on World Peace.

Nov. 17-22—Methodist Conference on Christian Education, Pantlind Hotel, Grand Rapids, Mich. Alva I. Cox, Akron, Ohio, President.

Nov. 21-23—Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill., Subject: "Fruits of Faith."

Nov. 26-Dec. 4—Conference Secretaries of Evangelism, Philadelphia, Pa. City-wide evangelistic mission. Bishop Corson.

Nov. 28—Joint Committee on Public Relations for Methodist Educational Institutions, Philadelphia, Pa.

Nov. 29—Executive Committee, Board of Education, Philadelphia, Pa.

Dec. 6—Executive Committee, Methodist Commission on Chaplains, Buck Hill Falls, Pa.

Dec. 6-9—Annual meeting of the Board of Missions and Church Extension, Buck Hill Falls, Pa.

Dec. 26—Meeting of Approved Evangelists.

Dec. 27-Jan. 1—National Methodist Student Conference, University of Illinois, Urbana, Ill. Theme: "The Christian Use of Power in a Secular World."

Jan. 1—Student Recognition Day.

Jan. 3-6—Cuba Annual Conference. Matanzas, Cuba. Bishop Short. Host, M. C. Daily, Apartado 222, Matanzas, Cuba.

Jan. 10-13—Training Conference for members of annual conference Town and Country commissions, Oklahoma City, Okla.

Jan. 19-22—South Florida Annual Conference. Stewart Memorial, Daytona Beach, Fla. Bishop Bowen. Host, Rogers P. Fair, 330 Spruce St., Daytona Beach, Fla.

Jan. 31-Feb. 2—Iowa Pastors' School, Hotel Savery, Des Moines, Iowa.

Symbolizing Peace

By Charles F. Boss, Jr.

The literature and letterheads of the Commission on World Peace carry a new symbol, or rather a combination of symbols. A descending dove with outspread wings is superimposed upon a globe almost surrounded by a wreath of olive leaves. The unity of the circle which contains in one unified sphere the continents and nations of the world suggests the "one world" to be achieved. The olive branch long has been recognized as a symbol of peace. As in the symbol used by the United Nations, the olive branches embrace the globe. The globe, the outlines of continents, and the olive branches might properly represent the human aspects of world peace.

More than that, we need to symbolize the eternal reality of God from whom we derive the spiritual foundations of peace. Thus, in the descending dove is represented the spirit of God coming to earth to dwell among, and give peace to, men of goodwill. The descending dove is spiritually adequate. It is not a tiny weakling, overshadowed by the world or easily overcome by it. It is a divine dove of vitality and endurance, capable of casting its spiritual shadow over the global life of man.

The lines of harmony in the symbol suggest a world friendship of Christians united in love, which will lead men into ways of meeting their needs, deriving their satisfactions, and achieving their joys—in harmony with the will of the eternal God. God-sustained fellowship between men of all nations, races, colors, and classes is the eternal foundation of permanent peace for mankind.

Plans for Evangelism

Preaching Mission. The preaching mission of the Advance for Christ and His Church will be launched throughout Methodism November 6. Believing that pastors will want to prosecute plans whereby a maximum number of persons will come to hear their sermons on "Our Faith," the Board of Evangelism, through its *Tidings* department, is making available "See You in Church Sunday" materials that are designed to make an impact on an entire community.

Among these materials are transcriptions for radio spot announcements, scripts for fifteen-minute radio programs, posters, newspaper mats, invitation cards, leaflets, stickers, and "See You in Church Sunday" buttons. A folder describing these materials is available on request.

Two new leaflets are: "What Every Methodist Can Do," by Harry Denman, and "I Go to Church Sunday," by George W. Crane, psychologist and newspaper columnist. These leaflets are $1.50 per hundred.

New Visitation Materials. The greatest advance in the visitation evangelism training technique, according to a representative of the Board of Evangelism, is the recent production of turn-over charts for use in training laymen in effective visitation methods.

The turn-over charts, designed for four training sessions, contain 118 pages and are 18 by 28 inches in size. They are entitled "They Went Forth—Two by Two," and were prepared professionally under the direction of Dawson C. Bryan.

A sound filmstrip entitled "Bringing Christ to a Home" is available for aiding in training laymen for organized visitation evangelism.

In addition four new hand-out pieces are ready. They are "Laymen Visit for Christ," "Nine Steps in Effective Visiting," "Handling Unusual Situations," and "Continuing Visitation and Winning Whole Families."

"A Guidance Folder for New Members," prepared by C. Stanley Lowell, is suitable to be left in the homes of persons who have made commitments for Christ. All of the above listed materials are available from *Tidings*, 1908 Grand Ave., Nashville, Tenn.

The *Upper Room* in color. Beginning with the November-December issue, the *Upper Room* will be bound in a four-color cover. This issue has Hofmann's picture of the boy Jesus on the cover. Only pictures from classic religious art are planned for use on covers of the *Upper Room*, it has been announced.

HOW TO EXTEND CHURCH SCHOOL SESSIONS

Ways in which some churches are now providing more hours for church school work are reported by the Division of the Local Church as follows:

More use is being made of Sundays. A church school session of one to two and one-half hours is possible in many churches. Where facilities make it advisable, younger children can continue in session during the worship service. This plan is commonly called the "extended" or "expanded" session.

Additional sessions on Sunday afternoons, after school on weekdays, or on Saturdays are possible in some churches. These may be handled by regular teachers, or additional leaders may be required.

The plan for missionary education of children provides for special units at least once a year. While plans and materials for these additional sessions are worked out co-operatively with the Woman's Division of Christian Service, they are the responsibility of the church school, just as is the vacation church school.

A weekly story hour throughout the summer can contribute to the Christian education of children. Such a session often makes possible the use of additional leadership. A list of children's books to meet this need has been prepared by the Department of Christian Education of Children, Box 871, Nashville, Tenn. Single copies are available at no cost on request.

FOR FAMILY WORSHIP AT CHRISTMASTIME

The Department of the Christian Family of the Board of Education has prepared for the fourth successive year a worship service for use in the home on Christmas Day. It is a four-page folder, 5½ by 8½ inches in size, printed in four colors. A picture of the manger scene is on the cover.

The folders are designed for pastors who may wish to send them to members of their congregations as Christmas greetings, or who wish to distribute them at church on Christmas morning, with the suggestion that they be used for family devotions on that day.

Copies may be ordered from the Service Department, Box 871, Nashville, Tenn. Price is 30 cents per dozen; $2.00 per hundred.

Woman's Activities

Woman's societies in about half of the Methodist annual conferences in the United States have finished their caravan visitation programs, according to the Woman's Division of the Board of Missions and Church Extension. By January, 1950, this part of the Advance program for woman's societies should be completed.

By last June, which marked the close of the first year of the Advance program of the Woman's Division, 185 new full-time Christian workers had been recruited. Of these, 30 are deaconesses, 40 are employed workers in the home field, and 115 are candidates for foreign missionary service.

The ecumenical aspect of the work brings two visitors from overseas. Mrs. William Fenwick of England came to the United States in May for three months, attending six summer schools where she served as a resource person. Mrs. Signe Nyquist of Finland, wife of the pastor of a Swedish-speaking church in Finland, is scheduled for a somewhat similar mission here this fall. The latter is president of the Woman's Society of Christian Service in Finland.

TEMPERANCE PLANS

The Board of Temperance is participating in plans for the hearing on anti-liquor advertising bills before the Senate. This hearing is scheduled for January.

The Board of Temperance cooperated with Oklahoma drys recently in their efforts to defend that state against the campaign to repeal whiskey prohibition. It furnished 200,000 copies of a pamphlet entitled "Keep the Whiskey Trust Out of Oklahoma"; published a special issue of the *Voice*, publication of the Board; and sent Hayward Johnson and his drama troupe into the state for a number of engagements, proceeds going to the United Dry Association of Oklahoma.

FOR PEACE EDUCATION

A recently published folder entitled "Peace Education Through Films" lists films and filmstrips on world peace and related subjects. It is compiled by Herman Will, Jr., of the Commission on World Peace. Copies may be obtained without cost from 740 Rush St., Chicago, Ill.

The folder lists more than thirty filmstrips, for 35 mm. projector, varying in length from ten to twenty minutes. Brief descriptions are given. There are no rental charges, users being expected only to pay postage.

Sixteen motion-picture films for 16 mm. projection are also listed in the folder, with descriptions. Rental prices vary from $2.00 to $3.00 per showing.

Methodist Chaplains

Today more than 400 Methodist ministers serve in 14 different types of chaplaincy, including armed forces, veterans' hospitals, federal prisons, state prisons and correctional institutions, state, county, private, and church related hospitals, schools and colleges, industry, and homes and charitable institutions.

Increasingly, the field for institutional chaplaincy is calling for more and better trained and justified chaplains—men with technical knowledge and proficiency as well as genuine spiritual qualities.

The Methodist Commission on Chaplains is seeking to become acquainted with needs and opportunities throughout the country. Information secured through surveys and other means will be relased to the church from time to time.

During November and December, various commission and staff members of the Methodist Commission on Chaplains will visit military and Veterans Administration chaplains in the field.

Two retreats are being held for V.A. Chaplains, one in the Midwest in October, and the other, probably in San Francisco, early this month. (The first of these conferences was held in Washington, D. C., September 13-14.) Forty-four chaplains are expected to attend.

Methodist chaplains on duty with the Army, Navy, and Air Force report increasing interest and participation in their programs of religious education for service personnel. Many report well-attended daily vacation Bible schools.

FOURTH SUNDAY LEAFLET

For use by pastors during November, a leaflet devoted to the work of the Board of Temperance has been prepared for Fourth-Sunday World Service emphasis.

This leaflet is one of the twelve issued month by month by the World Service Boards and agencies, each one pointing to some separate activity of The Methodist Church in this field.

FOR THE CHURCH SCHOOL

Church school literature for the winter months includes a strong emphasis on Christmas, resources for the church-wide missionary study on Japan, and materials for the Advance for Christ and His Church.

A Christmas play entitled "And There Was No Room" is carried in the October issue of *The Church School*, and a brief Christmas worship service entitled "Love Was Born at Christmas" is in the December issue of *The Church School. Child Guidance* for November carries a play in five scenes called "The Christmas Story," and in December has a worship service under the same title. A simple Christmas pageant entitled "The Greatest Gift at Christmas" is found in *Bible Lessons for Adult Teacher's Quarterly* for October-December. There are also Christmas features in *The Christian Home, Highroad, Intermediate Fellowship Evening Meetings, Home Quarterly*, and in the story papers.

Study units on Japan are provided in the lesson periodicals for primaries, juniors, intermediates, seniors, and adults. Audio-visual resources for these studies are listed in the January-March issue of *Forecast*, available free to each Methodist church school.

The church school curriculum provides numerous study units for use during the Advance for Christ and His Church in December, January, and February. A special leaflet entitled "The Advance and the Church School Curriculum" is available free from conference executive secretaries or the Service Department, Box 871, Nashville, Tennessee.

(*Continued from page 31*)

with other communions that follow more businesslike of computation.

Third: It is evident that when business in passing years temporarily lost footing, the church has been able to keep right on. Wars, panics, and disasters have not greatly influenced membership or matters of personnel. Such disturbances, however, have increased debts. Pastor's salaries and, more especially, benevolences, suffered a decided slump when public debt increased and depressions were on. Therefore, it appears that when the people of the church are distressed, personnel figures tend to run in a slightly varying straight line while financial totals fluctuate considerably according to the nature of the times and the amount of special effort put forth to keep the church in the thinking of the people. One is impressed with what tremendous sums small gifts, when brought together, will make. The future of Methodism, as the future of Protestantism, depends upon our adding together the excellence of small things.

The Fountain

WHAT TO DO WITH DOUBT

A genuine evangelical faith does not suppress doubt, but it overcomes it. But it can overcome it only if it allows it to be expressed.

—Emil Brunner, in *Revelation and Reason* (Westminster Press)

AVOID THE MICROBE PERSPECTIVE

Let us avoid the limited anthropomorphic judgment, the point of view of the microbe on the elephant. If a species disappears, let us state that it has disappeared and let us try to understand how and why it did not persist. Let us follow the old precept of Epictetus and when we observe a fact let us not cast a judgment on another one that we do not know.

—Lecomte du Nouy, in *The Road to Reason* (Longmans, Green & Co.)

NOBODY'S KEEPER

. . . The worst enemy of faith in God is not the active atheist, nor even the sinful Christian, but rather the one who is indifferent. Faith in God could perish entirely from the world, and such a man would not care.

—From *Our Faith in God* (The Advance for Christ and His Church)

SOLIDARITY AND LIBERTY

The men who are at the task of world-building today must have a deep sense of solidarity as they do their work. Liberty is not the denial of solidarity. It is the interpretation of solidarity in such a fashion that it protects the interests of the growing individual life while at the same time it keeps constantly before it the common good.

—Lynn Harold Hough, in *The Significance of the Protestant Reformation* (Abingdon-Cokesbury Press)

GOD AND THE SOUL

The God of the Christians is a God who makes the soul feel that He is her only good, that her only rest is in Him, that her only delight is in loving Him; and who makes her at the same time abhor the obstacles which keep her back, and prevent her from loving God with all her strength. Self-love and lust, which hinder us, are unbearable to her. Thus, God makes her feel that she has this root of self-love which destroys her, and which He alone can cure.

—Pascal, *Pensees*

HOW TO ABOLISH WAR

To increase the number of men and women in all lands who will refuse absolutely to sanction the use of any unchristian weapon, who will follow without compromise the teaching and example of Jesus Christ, and who will seek diligently by every possible means to spread abroad in the lives of individuals and of nations the spirit of Jesus, this is the only sure way to abolish war.

—Kirby Page, in *The Sword or The Cross* (Christian Century Press)

MIRACLE OF THE BIBLE

. . . Perhaps the most astounding miracle, the greatest miracle of all, or almost the greatest, is the Bible itself. When we follow its pattern of existence through times of trial, persecution, human weakness and demonic opposition, we are led to believe that there must be something Divine present that has preserved it.

A book that was planted, fully printed in modern type with the subtleties of language all accounted for, in the hills of Vermont, that needed only the application of pick and spade to bring it to present-day usefulness, would be a very tame kind of miracle compared with the feat of continuing a book through the weaknesses of so many human minds and bringing it out with the freshness and virility and inspiration which our Bible contains.

—Robert Morton Hazelton, in *In Our Midst* (Island Press)

CONTINUOUS THANKSGIVING

Actually, it is easier to accept a deliverance from death with fervent but short-lived gratitude, than to walk through the subsequent years with the victory engraven on our hearts, ever mindful of our obligation.

—David A. MacLennan, in *No Coward Soul* (Oxford University Press)

SECONDHAND RELIGION

It is truly pitiful to see a layman who uses his brains in his trade, profession or business, approach God with the plea that he has no brains and therefore begs to be excused from thinking about God. Jesus had a low opinion of the man who buried his talent in the earth. God does not need servants who know everything. He greatly needs servants who are willing to try to know something.

—From *Our Faith in God* (The Advance for Christ and His Church)

MEMORY CAN BE RUINOUS

. . . There is no more weakening and foolish misdirection of that great gift of remembrance than when we employ it to tear down the tender greenery with which healing time has draped the ruins; or to turn again in the wound which is beginning to heal the sharp and poisoned point of the sorrow which once pierced it. For all these abuses—the memory that gloats upon sin; the memory that is proud of success; the memory that is despondent because of failures; the memory that is tearful and brokenhearted over losses—for all these the remedy is that we should not forget the works of God, but see Him everywhere filling the past.

—From *The Best of Alexander Maclaren*, Gaius Glenn Atkins, ed. (Harper & Bros.)

PROPER GENEROSITY

The place and the limits of generosity must be determined by our intelligence, in the ordinary affairs of life by commonsense. The professional baseball player would presumably lose his job if, when given a base on balls by the umpire, he insisted that the last ball was in reality a strike and that he should have been called out. But in a tennis tournament it is not uncommon for a player who has been awarded by the linesman an ace which he himself knew was out, to serve

intentionally a double fault. That is proper generosity. And it is this attitude that lies at the heart of what Milton meant by the magnanimous. It is the breadth of spirit which, as Aristotle indicates, prevents a man from holding a petty grudge and which is capable also of forgiveness in the most deadly enmities.

—Charles Seymour, in *Vital Speeches of the Day* (Baccalaureate address at Yale Commencement, June 19, 1949)

THE CHURCH AND LAYMEN

Christianity began as a lay prophetic religion. There was not a single priest among the Apostles, nor does the Epistle to the Ephesians, in enumerating the different kinds of teachers in the primitive community, say 'he gave some, priests.' It is on the laity that the future of Christianity depends, though we must have organization to prevent the 'fruits of the Spirit' from being lost. Inspiration seldom retains its glowing ardour for very long. It either congeals or evaporates, and either process is fatal to it. The Churches exist to preserve some measure of continuity. It is unfortunate that they sometimes strangle the fresh spiritual life which they were founded to protect.

—W. R. Inge, in *Mysticism in Religion* (University of Chicago Press)

THE WORK OF "PIOUS" HANDS

Not Herod, not Caiaphas, not Pilate, not Judas ever contrived to fasten upon Jesus Christ the reproach of insipidity; that final indignity was left for pious hands to inflict. To make of His story something that could neither startle, nor shock, nor terrify, nor excite, nor inspire a living soul is to crucify the Son of God afresh and put him to an open shame.

—Dorothy L. Sayers, in *The Man Born to Be King* (Harper & Bros.)

PURPOSE

Ordinary men, philosophically unsophisticated, regard the world as a place for them to live in; vegetables exist for them to find and eat, and animals for them to use. This normal outlook should remind us that there does exist a plainer relationship between things and men than the evolutionary philosophies descry. True enough, there has been a process of evolution whereby lower forms gave rise to higher; and any lower form extant today is theoretically capable of giving rise to a form higher than itself. But this is not the only connection obtaining among lower and higher. A more common connection is that lower creatures are used here and now by higher for present ends. A fish is not only a little organism of process living out its own dim purposes here and now; nor is it only potentially the ancestor of some higher form a billion years hence. A fish is also a means to sustain human life, and to provide variety of sport. The highest conscious form (human, for this planet) needs the lower forms to be as they are. They must continue to be low, inert, stable and assimilable. Human existence requires that the earth and stones be solid, and that the bacteria perform their ancient function. Their meaning, then, is in their support of the human drama.

—Kelvin Van Nuys, in *Science and Cosmic Purpose* (Harper & Bros.)

WHAT *ONE* CAN DO

You can do five things, at least:

You can realize that peace begins as a personal affair within the individual.

You can remember that you are not responsible for the acts and attitudes of others, but only for your own acts and attitudes in the areas in which you live and have influence.

You must realize that peace has its price as well as war.

You can hold fast to the faith that peace is possible.

You can support and strengthen the greatest of all peace societies—the Church.

—Adelaide T. Case, in *Peace Is Possible* (The New Era Press)

REDEMPTION

Have you ever been loved back to life, after a time spent in deathly bondage to sin, by someone who cared for you and was better than you, so that you also became better and shared in the affection which you had no right to enjoy? That is a part of what redemption means. Or did someone ever keep on believing in you, long after you had lost your belief in yourself, so that the belief, false as it was to your actual nature, yet helped to make itself true by the sheer creative power of love? That too belongs to the meaning of redemption. Or has your heart ever been gripped and filled to overflowing by a costly, painful thing done for love of you by one whom you never even saw, yet who because of that love is dearer and more real than your own life? That is redemption in the fully Christian sense.

—Roger Hazleton, in *The God We Worship* (Macmillan Co.)

WHY THE YOUNG ARE INDIFFERENT

In a meeting of over a hundred Christian people here in London I asked how many present had family prayers. No one did. No one! I then asked how many people present were brought up in homes where they used to have family prayers. The show of hands indicated 10 per cent. Do you realize that here is a serious situation? Mothers and fathers grumble to me about boys and girls in their teens and say, "They don't seem to care about the things that matter." But you parents can't have it both ways. You can't grumble that your children at sixteen don't care about things that matter, if, when they were six, they had no reason to suppose that *you* cared about them.

—Leslie D. Weatherhead, in *When the Lamp Flickers* (Abingdon-Cokesbury Press)

ON COMING TO GOD

When it is truly understood, worship is the end and not the means of life. It is neither a simple preparation to face life's burning issues nor merely an instument for the solving of its problems. The solutions and satisfactions which we seek in worship come only by indirection, as unintended results of the eager climbing up of the heart to God. If we come to worship seeking God for some ulterior reasons of our own, we shall find neither God nor that for the sake of which we seek Him. But if we come to glorify God and enjoy Him forever we may, all unawares, find our living made better, stronger, and lovelier.

—Roger Hazelton, in *The God We Worship* (Macmillan Co.)

What Goethe Means to Me

By CLARENCE SEIDENSPINNER

The eighteenth-century German man of letters has opened new vistas of life and truth to the author, pastor of First Methodist Church, Racine, Wis. In this evaluation he discusses the individual values he has appropriated from the writings of the versatile Goethe.

All over the world in 1949 mankind has been celebrating the bi-centennial of Johann Wolfgang von Goethe's birth. Many an oration will yet be delivered in Europe, and many an address will be given in America on Goethe as man of letters. He will be celebrated as Germany's foremost poet, the author of some sixty volumes of novels, plays, and critical material, the man who brought German literature to a new renascence, and the dramatist who gave immortality to the Faustian legends.

All of these emphases are true enough. Upon them the critical mind of the world can unite. It will do the present generation no end of good to lay down its tools for a moment in joyful memory of this superb man and renowned author.

Nevertheless, Goethe can mean more than a momentary celebration of an ancient and memorable figure, for he may mean something very personal to the individual, as indeed he has meant to me. More than twenty years ago, when I was well on the way toward becoming a bookworm, I was saved from pedantry and ineffectiveness by a sudden interest in the life of Goethe. To be sure, I had begun my work as an active minister. Behind me were seven years of academic training which had to be overcome. The pedant had to be humanized, and Goethe was the fortunate means of effecting the transformation.

He helped me to see the importance of a well-rounded life. Like many other persons who are interested in books and ideas, I greatly needed to realize this. The idea, the epigrammatic sentence, the well-rounded paragraph, the critically developed argument, and the heavy tome were meat and drink to me. Though I wanted some social life I didn't want too much. The world of the out-of-doors was all but a closed book. Administration was a necessary bore. People were problems and case studies. Then came Goethe: vigorous, charming, sophisticated, many-sided in his life, to bring me the vision of a new kind of person. Although he was interested in the same world of books and ideas, he helped me to understand that books are poor substitutes for experience.

Take such a simple earthy experience as gardening. After seminary, my first church was in the country. I knew nothing about gardening, for I had been brought up in the city, and we had room for only a bit of lettuce, a few radishes, and onions. Why should I make a garden? I refused to put my hands into the soil and waste my time growing vegetables.

Then came Goethe. He was this remarkable fellow who planted a garden year after year, tended it with his own hands, watched the seedlings sprout, took pleasure in the growth of his fruits and vegetables, cared for them, picked them, sent them to his friends, and in the whole experience felt himself to be part of the wonderful organic process of nature. Not to follow his example but rather because he awakened within my own nature the sense of wonder and joy of this whole process, I too planted a garden year after year, watched it grow, and came to know one of the most simple, satisfying, and earthy joys that life has to offer.

Out of Goethe's gardening came his interest in the natural sciences. It is a well-known fact that he was an original investigator in the fields of botany, zoölogy, geology, chemistry, and even physics. He had not studied science during his university work at Strassburg, Leipzig, and Wetzlar. The growing plants in his garden spoke to him, however. They touched the train of his associations and led him to the laboratory. Here he anatomized to his heart's content, and in this form of research he discovered the intermaxillary bone. Here he worked on experiments that led him to propose a new theory of color. In a sense, I had done this in reverse and had missed a lot of fun. Having originally determined to be a chemical engineer, I had spent many a happy day and year in the laboratory but had missed the earth, out of which all chemical processes emerge. Goethe showed me the right way to begin.

Although he was chiefly poet and bard, Goethe taught me the importance of financial management and the interest to be found in it. Every schoolboy knows the story of the eagerness with which the Duke of Weimar, Karl August, called young Goethe to be his associate in the management of the duchy. One of the cabinet posts that the duke gave to Goethe was the ministry of finance. Although the young poet had never bothered his head before about money—for his father was comfortably heeled in good bourgeoise tradition—suddenly the financial problems of a whole duchy were forced upon him. He attacked them vigorously and put the Duchy of Weimar on a solid financial footing. For some strange reason, this awakened within me an interest in the financial program of my church. Until that time I had allowed my church board to handle that phase of administration without my help or interest.

From then on I took a hand in the financial picture. Since we were about to plunge into a depression, it was a fortunate move on my part. Since then the financial picture of the church has interested me. As I have moved from place to place, I have remembered that though the windy skull of Goethe was full of the old-and-lovely classical hexameters and the new lyrical measures of his own creation, he tackled the financial problems of Weimar. Who was I to regret that some of the hours which might have been devoted to study or to pastoral activity, had to be spent in financial management?

In this connection, Goethe confirmed what interest I did have in organization and administration. It was thrilling to discover the vigor and intelligence with which he attacked the general organization of Weimar. Not only was he minister of finance, but he was also director of educational institutions, including the Academy of Jena,

director of mines and public works, builder of roads, and director of the court theater. The man of letters was also the man of action. Seeking a prototype, what better man could be found than Goethe to encourage one in the varied administrative activities of the parish: church school organization, play production, the organization and administration of one society after another?

Goethe immensely broadened my conception of the man of letters. Many of his well-known books I had read in the original at the university: *Götz von Berlichingen, Werther's Leiden, Hermann und Dorothea, Egmont,* and *Iphigenie. Wilhelm Meister,* the autobiography,[1] *Faust,* and others I read later. Some of these works are still greatly moving in their power to portray the feelings and motivations of the human spirit. Who could follow Wilhelm Meister dry-eyed, or read the Evangeline-like story of Hermann and Dorothea in the beautiful hexameter of antiquity and study the Faustian urges of the legendary doctor without an ebullience of one's own emotions?

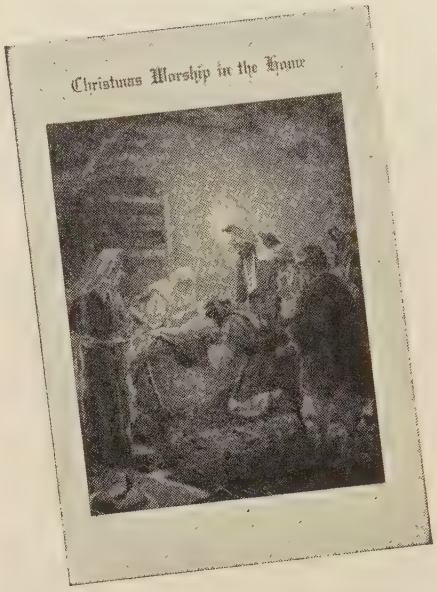
Of greater interest than his actual writings, however, is the example of Goethe functioning as a creative artist. To see this man take his pen in hand, morning after morning, and skim off the cream of the day as he sat writing; to see him pace the floor with his hands behind him, dictating to the secretary at the desk, producing article after article, poem after poem, until finally sixty volumes of written material were accumulated, is an inspiring picture. He could produce quickly when speed was necessary. Many of his articles and critical pieces were produced that way.

Goethe's most careful method of writing, however, was a slow organic process, a method of conception and gestation. He carried Faust in his head and worked at it off and on for over sixty years. *Wilhelm Meister* and *Iphigenie* were conceived in his youth but were not written until after the Italian journey (1786-88). He liked to turn over an idea in his mind. He liked to carry it around with him, pick it out, and fondle it. He allowed it to become overgrown with moss and lichens which would leave their deposit of worth. Who knows how many of his final productions were carried for months and years in his head before he gave them final form?

All of this interested me profoundly, for as parish minister I had to function as a creative artist. After all, a sermon is a literary form and belongs in the literary arts. When necessary, a sermon could be dashed off on the spur of the moment. Such speed was foreign to my own nature. Goethe helped me to see that at times it had to be done. I remember, for example, when news of the Nazi persecution of the Jews came out on a Saturday night. I awakened early the following morning, laid my carefully prepared sermon aside, and wrote a new one called "O Israel."

Goethe also showed me the wisdom of carrying certain great ideas around in my head. Many a sermon, which I have done during the past twenty years, I have meditated upon for months and years. There are some ideas, first conceived at the beginning of my ministry, which I have not dared to preach upon, but hope to develop many years from now.

[1] The first modern translation of this work has been recently issued under the title *Goethe's Autobiography: Poetry and Truth from My Own Life,* tr. by R. O. Moon, Public Affairs Press, 700 pp., $5.



PLAN NOW FOR

Christmas Worship

IN THE HOME

Make Christmas a Holy Day

The Board of Education urges every Methodist Family to have family worship sometime during Christmas day. Churches can now order the new Christmas Worship service, written especially for use in the home. This attractive four-page folder with a colored picture cover of the manger scene, contains a worship service based upon the Christmas carols and scripture. Order now. $2.00 per hundred, 30 cents per dozen.

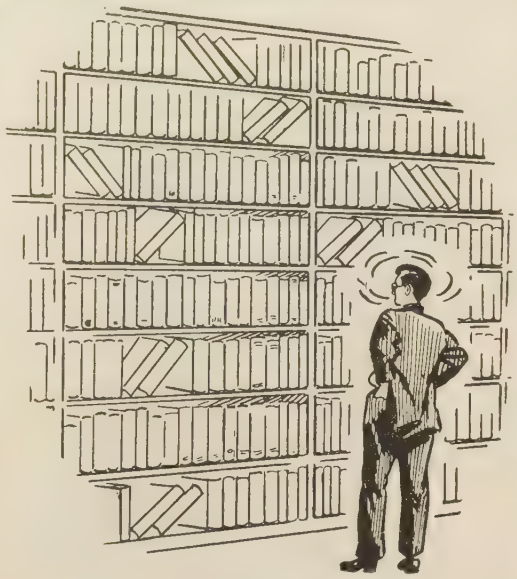
Service Department
Board of Education
P.O. Box 871,
Nashville 2, Tennessee

I enclose $_____ for _____ copies of CHRISTMAS WORSHIP IN THE HOME.

Name _____

Address _____

CASH MUST ACCOMPANY ORDER



No, It Isn't Easy

With all the work that a minister has to do, and with hundreds of new books published annually, it certainly isn't easy to know which ones can help you most. But *The Pastor* helps you with this problem by bringing you discriminating reviews of books on religion and in other fields. Book Review Editor of *The Pastor* is J. Minton Batten, professor of Church History in the Vanderbilt School of Religion.

Some features of the Book Section:

- International Relations . . D. F. Fleming
- Religious Literature . . . . Woodrow Geier
- Current Fiction . . . . . Gerald Kennedy
- Biography . . . . . John O. Gross

To be sure of getting these features during coming months, renew your subscription now.

The Pastor

PUBLISHED MONTHLY EXCEPT AUGUST

THE PASTOR
810 Broadway, Nashville 2, Tenn.
Please *renew* my subscription to THE PASTOR

_____ for 1 year at $1.25
_____ for 2 years at $2.00

I enclose check or money order to cover the cost of this *renewal.*

Signed _____
St. No. _____
City ( ) _____ State _____

In functioning as preacher and producer of sermons I also wanted to write. Ideas streamed through my mind like whorls of nebulae. Oh, for the time to give them form! The temptation was to brood upon them and to await the proper time for the creative act. Goethe showed me that if one is to write he must take up his pen and produce. So I have written hundreds of articles by now for the religious and secular press in the stark realization that one cannot wait until the last thought has been fully laid out. Some of my friends have made this mistake. I know a man with a brilliant academic background who always planned to write, but who has never published a sentence because he is a perfectionist. He is not willing to make the mistakes that Goethe made in getting ideas into print.

Goethe, as a man of letters, also interested me by his insistence upon being well paid. In those days, poets and writers were inclined to look down the nose at substantial payments. Goethe quickly got over that fashionable attitude after the publication of his first play, *Götz von Berlichingen.* Thereafter, he asked for all that the traffic would bear and became the highest paid author in Germany. He knew that a man must live and that a writer was worth a monetary reward. What a wholesome example for a minister who is all too inclined—his inclination supported by many of his people—to disparage monetary payment for his services. This is true not only for his services as parish minister, but also for his services as a writer and speaker. Payment in this field is often pitiably small. This may be all right for anyone who wants to lead a lean, ascetic life, but it is not very rewarding for one who desires to take a normal place in the society in which he lives. Goethe helped me to hold up my head at this point and act like a man.

In all of this Goethe was true to himself as a man. He knew the importance of a radiant, magnetic personality, the kind of personality that emerges from a profound relaxation within all the fruitful, cascading experiences of poetry and music, painting and sculpture, gardening and laboratory experimentation, society and administration, giving and taking, loving and being loved. He knew the deep wisdom reflected in the old insight that it is more important to *be* than to do. Thus, he was able to give dignity and meaning to the place in which he lived. He did not need to travel to the far corners of the earth. He was a luminous being, and all the world streamed to Weimar. Certainly these people did not come to see palaces, great buildings, towering mountains, or museums full of gadgets. They came to see a great man whose vital energy had emanated through the cultural channels of the world.

This, finally, is what Goethe means to me: He renews my sense of values in this day when men are rated for their productive ability. He helps me to understand that man is not a machine, after all, whose value must be measured in terms of what he is able to produce. Rather, man must be true to himself, must develop himself, must deepen and enrich his personality, must explore the answers to the great questions which the soul asks. In this way, he will give dignity and meaning to the time and place in which he lives. Perhaps this is what Goethe can teach all the listening world.

New Testament Background

HISTORY OF NEW TESTAMENT TIMES (WITH AN INTRODUCTION TO THE APOCRYPHA), *by Robert H. Pfeiffer. Harper & Bros., 561 pp., $4.*

Eight years ago Professor Pfeiffer of Harvard published *Introduction to the Old Testament* (1941), which soon came to be recognized as the standard work of reference in that field. In the present book the author applies the same disciplines of balanced and meticulous scholarship to the literature of the Apocrypha and to a study of the history, religion, and literature of Judaism from 200 B.C. to A.D. 200. This new volume makes a further contribution of first importance to biblical scholarship.

As the author states in his foreword, his work is intended to do for this generation what Emil Schürer's great *A History of the Jewish People in the Time of Jesus Christ* (1891) did for biblical studies fifty years ago. In many respects Schürer's five-volume classic is out of date, and it has long been out of print, both in German and in English. While the first part of Pfeiffer's book is much briefer than the corresponding section of Schürer's study, it incorporates the results of modern criticism and research and leaves nothing of importance out of the picture. The second part—the Introduction to the Apocrypha—is more detailed than Schürer's or any other. Documentation is thorough; and bibliographies and indices of authors and subjects conform to the practice of the best reference literature.

Pfeiffer devotes a chapter in each instance to the political, the religious, and the literary history of Palestinian Judaism during the Hellenistic and Greco-Roman periods. While these fields have been frequently worked, the reader will find that his guide has carefully marshaled all relevant facts. Three further chapters on Hellenistic Judaism carry the student far beyond the confines of more stereotyped histories of New Testament times. He is given a perspective of Hellenistic literature, science, scholarship, philosophy, and religion that he could get elsewhere only in scattered monographs; he is informed about the Jews in the lands of their dispersion; and he is presented with a detailed survey of Alexandrian-Jewish literature: history, poetry, philosophy, and propaganda. The earlier chapters will help him understand Jesus and his teaching. The later chapters will cast a beam of light on the rise of early Christianity and the teaching of Paul.

The more detailed section of the book deals with the literature of the Apocrypha, and a high standard of excellence is maintained throughout. Since the various books have already been discussed in diverse connections in earlier chapters, there is some overlapping. The reviewer is curious to know why II Esdras is ignored in this latter part. An arrangement in terms of history, didactic fiction, wisdom literature, and apocalypse has not been attempted, though its merits must have appealed at times to the author.

Pfeiffer's new book will be indispensable to the teacher of biblical literature and to the theological student. In the reviewer's judgment it is also a book every minister should have in his library. As books go today it is a bargain that only generous subsidies have made possible. It will not yield sermons by direct suggestion, but it will guide the careful reader into a deeper knowledge of the background of our faith and of the literature that formed the fringe of the Old Testament. Some of the greatest preaching has come from sources such as these.—***S. Maclean Gilmour.***

Religious Sects and Cults

THESE ALSO BELIEVE, *by Charles Samuel Braden. Macmillan Company, 491 pp., $6.*

THE SMALL SECTS IN AMERICA, *by Elmer T. Clark. Abingdon-Cokesbury Press, 256 pp., $3.*

A recent study of "Literature on the Cults" (THE PASTOR, June, p. 36) correctly indicated that most of the better books in this field were out of print. The two books under review will do much to remedy this situation. They deserve immediate recognition as the best available studies of cult movements in America.

Each of these books covers a specific field. Braden gives detailed accounts of a limited number of cults. Clark presents a comprehensive survey of all the centrifugal tendencies in religion which are manifested in the ever-increasing number of sects. Thus the two volumes supple-

REVIEWERS

J. MINTON BATTEN, editor of Book Reviews, THE PASTOR, and professor of Church History, School of Religion, Vanderbilt University, Nashville, Tenn.

NEWMAN S. CRYER, JR., editor of THE PASTOR.

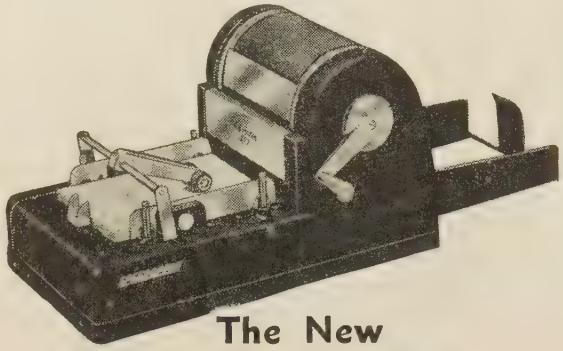
S. MACLEAN GILMOUR, secretary of the Faculty, Queen's Theological College, Kingston, Ontario, Canada.

JOHN O. GROSS, executive secretary, Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

PAUL B. KERN, Bishop of the Nashville Area of The Methodist Church, Nashville, Tenn.

DONALD G. MILLER, professor of New Testament, Union Theological Seminary, Richmond, Va.

The Smoothest Operation You've Ever Seen . . .



The New

SPEED-O-PRINT

Liberator Duplicator

Prints Anything from Postcards To Fine Color Work--and Fast!

Speed-O-Print's newest model brings you the finest features of custom-built duplicators. The Liberator reproduces anything typed, drawn, traced, or photographed on a stencil—from postcard to legal size—in black and white or beautiful colors, at 4,000 copies an hour. New improvements include hairline registration, automatic roller release, smooth brush inking, and roller bearings. Automatic feed; equipped with reset counter and complete supply kit. Metal parts finished in gray or ebony black and trimmed with stainless steel and chrome. Instructions included. SP-200.

$166.50 U.S. Tax Included
Transportation Extra

If sales tax applies in your state, please add necessary amount on orders within your state. No tax required on interstate orders.

We have a complete line of Speed-O-Print cabinets, Speed-O-Scopes, and supplies. Write to the House serving you for information.

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2
Kansas City 6 Portland 5 New York 11 Pittsburgh 30
Dallas 1 Baltimore 3 Boston 16 Detroit 1

ment each other. They also provide elaborate bibliographical materials which will prove equally valuable both to the specialist who wishes to devote a lifetime to the study of cults and to the pastor who needs information about any one of the many strange sects which he finds in operation within the geographical limits of his parish.

The two volumes have much in common. Both are backed by a prodigious amount of careful research. The authors are studiously objective in presenting the findings of their research activity. At times they reveal a similar tendency to lean backward a bit in their pursuit of objectivity. Each volume gives due consideration to the historical, theological, and psychological backgrounds.

These Also Believe will place students of American religion under further and lasting obligation to Braden for his thorough investigation and illuminating interpretation of little known movements in the stream of religious history. He had already proved himself a master of this field. In this volume he is primarily concerned with the history, teaching, motivation, and influence of the following groups: Father Divine's Peace Mission, Psychiana, New Thought, Unity, Christian Science, Theosophy, the I Am movement, the Liberal Catholic Church, Spiritualism, Jehovah's Witnesses, the Oxford Group movement, and Mormonism.

Braden's treatment of a number of these movements is the best that has been written thus far. Some readers will feel strongly that his desire to give impartial and fair treatment sometimes prompts him to minimize emphasis upon the inherent weaknesses in certain of the cults described. If a cult is obviously a racket, one can state this fact with clarity and still remain completely objective. L. R. Binder, *Modern Religious Cults and Society* (Morehouse-Gorham Co., 1933) makes this point crystal clear by indicating the handicaps which many of the cults impose on religious and social progress.

The Small Sects in America, originally published in 1937, now appears in a revised, enlarged, and improved edition. It is unquestionably the best single volume giving a complete survey of the cult movements. More than two hundred religious groups are classified under six categories, viz., Pessimistic or Adventist Sects, Perfectionist or Subjectivist Sects; Charismatic or Pentecostal Sects, Communistic Sects, and Legalistic or Objectivist Sects. This classification is not altogether satisfactory as some groups belong in more than one of these categories. However, this is the most satisfactory scheme of classification that has been devised to date. The sects classified in each category are described with well-balanced emphasis upon the environmental factors responsible for their origin, the salient facts about their founders and leaders, and their distinctive features in belief, worship, organization, and practice. Here is a wealth of information that can contribute toward our understanding of all current "isms," and others that are likely to emerge in the future. ***—J. Minton Batten.***

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

A Modern Apologist

C. S. LEWIS: APOSTLE TO THE SKEPTICS, *by Chad Walsh. Macmillan Co., 176 pp., $2.50.*

C. S. Lewis has, in a most extraordinary way, influenced the public without getting into the public eye. Hundreds of people have read his books who, if asked about the author of them, would be unable to give any account of him.

In this first attempt to interpret Lewis to his own generation, Chad Walsh has given us as good a picture of the man as is possible for a contemporary. He has read Lewis both sympathetically and critically; he has visited him on successive occasions in order to catch the tone of his personality; he has pondered the influence of Lewis on the thinking of the day; then has put the fruit of all this together in brief, crisp, readable form.

Lewis' outward life has been quite uneventful, which necessarily reduces the biographical factor in the book to a minimum. Walsh, however, gives the reader as interesting a picture of the personal life of Lewis as the routine of an Oxford don can afford.

The many-sidedness of Lewis' genius will surprise many readers. He is a literary scholar, classroom lecturer, radio broadcaster, and writer of poetry, novels, imaginative allegories, essays of literary criticism, straightforward expository works on practical themes, and philosophical studies of solid worth.

The main part of the book deals with the theological significance of Lewis. Walsh brands Lewis as an adherent of classical Protestantism, definitely hostile to Modernism, frankly cordial to traditional doctrines of the church such as human depravity (though not *total depravity*), heaven, hell, a personal Devil, angels and demons, miracles, personal immortality, and atonement. Lewis, of course, puts these old dogmas in new forms, and uses nontheological language to state theological axioms. He leans toward fundamentalism, but breaks with it in his discarding of a "literal" view of the Bible.

The chief contribution that Lewis has made, according to Walsh, is the translation of the dogmas of the church into forms which grip the skeptical mind, and the development of a modern *apologia* which gives Christianity intellectual respectability. In this he is both a mirror and a crystal ball, half reflecting trends of our day and half setting forth the course of future thinking.

Walsh is to be commended for avoiding special pleading. He obviously admires Lewis, and one has the impression that it hurts him to have to include any adverse criticism, but he is honest enough to point out Lewis' defects. He suggests that Lewis lacks a social message; he is inclined to depend too much on reason and to miss the mystical side of Christianity; he is sometimes more convincing in picturing damnation than salvation; he seems somewhat lacking in compassion for those who have missed the way; he tends to oversimplify theological truth. For most of these defects Walsh has an ameliorating word, but he grants their presence. They are the defects of Lewis' virtues.

For anyone who desires to know Lewis better, to find

New and Helpful . . .

Three guidebooks FOR PASTORS

MY FAITH LOOKS UP, *by Russell L. Dicks.* Written to help people suffering from emotional tension, this new book offers meditations and prayers to help them find themselves and develop real faith. A book the pastor will recommend to others as well as use himself in his counseling work. 96 pages. (WP) $1.50

PASTORAL LEADERSHIP, *by Andrew W. Blackwood.* A guide to the problems of local church organization and administration for the minister, student, and lay worker. Some of the subjects covered are fitting young people and newcomers into the work of the church, getting skillful ushers, good music, and keeping records. (AC) $3.00

THE MINISTRY, *edited by J. Richard Spann.* A practical introduction to the ministry and a refresher course for the active minister. Part One discusses the minister's background, qualifications, call to preach; Part Two describes his work as preacher, counselor, educator, leader; Part Three deals with his personal life—his health, home, study, ethics. Written by 17 churchmen. Cloth bound. (AC) $2.00

If sales tax applies in your state, please add necessary amount on orders within your state. No tax required on interstate orders.

THE METHODIST PUBLISHING HOUSE

Since 1789

Please order from House serving you

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2
Kansas City 6 Portland 5 New York 11 Pittsburgh 30
Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1

a guide for studying his works, to read a sympathetic interpretation of his meaning to our generation, this is the only place to turn at present—but it is a good place.—***Donald G. Miller.***

Dangerous Character

WHY JESUS DIED, *by Pierre Van Paassen. Dial Press, 283 pp., $3.*

Pierre Van Paassen, writer and foreign correspondent for American and Canadian newspapers, grew up in a Dutch Calvinist home "of the old style." In the course of every three years he and his brothers and sisters heard the Bible read from Genesis to Revelation, and it was unthinkable for them to question the Holy Writ by so much as a jot, or tittle. In his youth he was trained for a ministry in the Dutch Reformed Church.

Why Jesus Died shows that during the years following his boyhood, the author reacted totally against the diehard conservatism that characterized his religious upbringing. It was not until 1946, however, that he became a Unitarian minister. In his theological studies he had been strongly influenced by such men as Renan, C. H. Guignebert, and Loisy; and he became steeped in the critical studies of the life of Jesus from the rationalistic period. Those who have read Van Paassen's earlier books will note that his basic point of view regarding Jesus, the Church, and religion has not changed since he wrote *Days of Our Years* (1939), in which sketches of his religious beliefs appear.

In *Why Jesus Died,* the author makes clear that he believes in the historical existence of Jesus; yet he distinguishes sharply between the human Jesus and the Christ of a myth concocted, as he says, by Hellenized Christians of the second century. For him the New Testament is a "collection of pious commentaries, souvenirs, inspirational homilies and apologetics," containing only a few kernals of factual truth. Proceeding from this presupposition, he picks and chooses kernals as he wishes. His vivid imagination and his speculative mind come into play as he reconstructs the meaning of key events in Jesus' life, passion, and death.

His Jesus is simply a man, like Moses or Socrates or Lincoln: an idealist who—unknowingly and unwittingly—was made leader of a group of messianic insurrectionists. Why did Jesus die? Here is Van Paassen's answer: "Jesus was thought dangerous to the established order." He was tried, sentenced, and crucified under the orders of Pontius Pilate, and *not* by the Jews. He was always a Jew himself, a Jew who never intended even to start a new sect, much less a new religion. "The truth of the matter seems to be that Jesus was done to death for his intense Jewishness."

It must be said that Van Paassen has not attempted a scientific or scholarly "life of Jesus," and that he works with the freedom of the novelist. His avowed purpose in writing this volume is "because theologians still continue to hide from the laity the fact that a serious search for the origins of the Christian religion is being carried on in the great schools of the West."

Van Paassen has strong humanitarian impulses and a keen social consciousness. One of his commendable purposes seems to be that of stirring the established churches out of their complacency and pride; yet he seems unaware of (or unwilling to recognize) the church's new insight into its social responsibility. Jesus taught the coming of the Kingdom of God on earth; but, says the author, "Christian theology has projected fulfillment of the great messianic dream to a life beyond the grave in order to escape the demands of God's terrestrial Kingdom."

This Unitarian minister's criticisms of organized Christianity are often harsh and exaggerated, but many of them are timely and justified. He writes vividly, usually interestingly, and sometimes passionately, as in his final chapter on "The Eternal Gospel." But his writing is better than his theology, which will have for many readers a somewhat hollow sound. He leaves the impression that he is seeking in this book to construct a theological foundation for his own social viewpoint, but it will be questioned whether or not he succeeds.—***Newman S. Cryer, Jr.***

The Gospel and Our World

The New Book
by GEORGIA HARKNESS

THE CHURCHES of America, Miss Harkness declares, can greatly extend their influence for good—both in society and in the life of the individual—*if they will proclaim the Christian faith in terms that seem vital to the common man.*

To help the minister meet this challenge, Miss Harkness offers a constructive analysis of our churches today—their assets and liabilities, their weakness and strength. Here, for every thoughtful pastor, is a sound, helpful discussion of the need for doctrinal preaching; a clearer outlook on the contemporary social scene; and a better understanding of the average layman's interests and needs.

The Contents: DISEASE AND DIAGNOSIS—WHAT HAS THE CHURCH TO SAY?—THE GOSPEL IN THE CHURCHES—THE MINISTER AND THE GOSPEL—THE LAYMAN AND THE GOSPEL—CHRISTIAN FAITH AND ETHICAL ACTION $1.50

. . . and published by Abingdon-Cokesbury

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Persons Erskine Knew

MY LIFE AS A TEACHER, *by John Erskine. J. B. Lippincott Co., 246 pp., $3.50.*

My Life as a Teacher is, as the author says, a supplement to a previous book, *The Memory of Certain Per-*

sons (Lippincott, 1947). In a sense the title is misleading. Only a small portion of the book deals with his work as a teacher, but on the whole it consists of additional autobiographical material. About one fourth of it is devoted to Amherst College where he began his career. In this portion the bitter controversy between Amherst President Meiklejohn (1912-24) and the Amherst trustees is reviewed and interpreted. The record, according to Erskine, does not show Meiklejohn to be a persecuted liberal but an inept, bungling administrator. Like many men selected as college presidents, he says, this one knew but little about the basic principles of human relations.

Erskine's incisive observations make this book valuable. In his experience as a teacher he found students who "prefer glibness to knowledge" and faculty colleagues who broadened the "concepts of academic freedom to include freedom of conduct as well as speech." We can infer at times that Erskine wonders if students in their quest for education do not find some faculty members to be their greatest obstacles.

Experiences of the author inside of departments, and intimate glimpses of teachers that he knew, reveal by indirection the qualities needed for creative teaching. In his essay on "What Is a Doctor of Philosophy?" he strikes at the inconsistencies associated with its quest and possession. While it is supposed to qualify one to teach and lecture, it frequently does neither.

Erskine no doubt was a sort of academic gadfly in the schools where he taught. He readily broke new paths and challenged academic practices which had lost their vitality. His book, it is hoped, will continue to rouse educators to face realistically their tasks.—***John O. Gross.***

Ministerial Training Guide

THE STUDENT'S HANDBOOK (1948-52 EDITION), *J. Richard Spann, ed., Abingdon-Cokesbury Press, 184 pp., $1.50.*

I was never more surprised about a book than I was about this one. I had always thought that these manuals were as dry as dust and just about as heavy a burden of discipline as was ever laid upon the unwilling minds of students taking the course of study for ministerial training. But when I opened this book, read it, saw what was in it, how splendidly it was done, and how helpful the suggestions were, I said in my heart, "Every man in the course of study ought to be thankful for the help that he can get from this manual."

It is splendidly done and really lifts the study of these books into a thrilling intellectual experience. No one would suggest that it is a book that has general and widespread interest; but at the same time, for those who are pursuing these studies under the Conference Board of Ministerial Training and Qualifications, this is an invaluable aid. If it is used wisely it will prove to be a great help to every serious student training for the ministry.—***Paul B. Kern.***

Christmas BULLETINS AND Cards FOR THE Pastor

- Low in price
- High in appeal

CHRISTMAS BULLETINS. Here are Christmas bulletins to make your Christmas service more effective! Use these for your program on Christmas day, or for departmental programs in your church school. Or have a special message printed on them, and mail to your congregation to increase interest. Bulletins are single-fold, of excellent quality white paper that lends itself well to printing and mimeographing. Outside fold bears a lithographed design of the Nativity in brilliant color, on a rich ivory background. Size folded, 5½x8½ inches. Order by number in time for Christmas mailing! **MP-501.** Bulletins . . . hundred, **$1.65**; two hundred and fifty, **$3.75**; five hundred, **$6.00**; thousand, **$10.00**

PASTOR'S CHRISTMAS CARDS. Pastors, greet every member of your congregation with these attractive folders! They are unusually beautiful in design, yet so inexpensive you can send them in large quantities. These are french-fold type cards, of good quality paper. Outside design is lithographed in full color. Inside folder contains a well-chosen Scripture text and a dignified Christmas greeting. Two styles to choose from. Number GB-2423 has attractive church building design, Scripture, Luke 2:16. Number GB-2424 has beautiful illustration of Shepherds Watching the Star, Scripture, Luke 2:15. Size 4¼x5½ inches. Envelopes included. Order by number. **GB-2423.** Church Building . . . dozen, **50¢**; hundred, **$3.50**

GB-2424. Shepherds . . . dozen, **50¢**; hundred, **$3.50**

GB-2423

GB-2424

If sales tax applies in your state, please add necessary amount on orders within your state. No tax required on interstate orders.

The Methodist Publishing House

Please order from House serving you

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2
Kansas City 6 Portland 5 New York 11 Pittsburgh 30
Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1

BOOKS briefly noted

JESUS AND THE DISINHERITED, ***by Howard Thurman. Abingdon-Cokesbury Press, 112 pp., $1.25.***

A distinguished Negro minister, teacher, and writer gives his interpretation of the words of Jesus that apply to issues of discrimination and injustice based on race, religion, and national origins. He concludes with these observations: "Those who stand with their backs against the wall . . . must recognize fear, deception, hatred, each for what it is. Once having done this, they must learn how to destroy these or to render themselves immune to their domination. In so great an undertaking it will become increasingly clear that the contradictions of life are not ultimate. The disinherited will know for themselves that there is a Spirit at work in life and in the hearts of men which is committed to overcoming the world."

Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

THE LAW OF LOVE AND THE LAW OF VIOLENCE, ***by Leo Tolstoy, trans. from the French by Mary Koutouzow Tolstoy. Rudolph Field (Gaer Associates), 130 pp., $3.***

Tolstoy wrote this book in 1908 when he was eighty years of age. It was his final message and his most fervent appeal to the world for the adoption of a single truth which he believed to be "the only means of the salvation of humanity." It is a plea for the literal and uncompromising application of the teaching of Christ in an effort to build a voluntary stateless and classless society founded upon love as the supreme law. This is the first translation published in English.

THE IDEA OF A CHRISTIAN SOCIETY, ***by T. S. Eliot. Harcourt, Brace and Co., 104 pp., $2.50.***

A widely read poet and literary critic enters a new field by expressing his ideas of what a Christian society should be and examining the possibilities of establishing such a society in the environment of modern man.

THE BEST OF ALEXANDER MACLAREN, ***Gaius Glenn Atkins, ed. Harper & Bros., 167 pp., $2.***

A collection of twenty sermons by one of the most effective expository preachers of the modern age. Selections are also given from Maclaren's meditations and pulpit prayers. The editor contributes a brief but excellent sketch of Maclaren's life.

YOUNG CHRISTIANS AT WORK, ***by T. Otto Nall and Bert H. Davis, Association Press, 116 pp., $1.75.***

Here is convincing evidence that one's daily work can abound in opportunities for Christian service. The evidence is presented in the form of stories of fifteen young people who exemplify the Christian spirit and motive in a wide variety of occupations.

SOMETHING TO STAND ON, ***by Lewis L. Dunnington. Macmillan Co., 184 pp., $2.50.***

A series of twenty sermons providing interesting answers to questions about religion which trouble college students. In the foreword Albert C. Knudson aptly characterizes the viewpoint of the book: "Its chief significance . . . does not lie in its spirit of theological independence, but in its deep evangelical fervor and insight. What the thoughtful reader is most impressed with is not its occasional divergences from the current popular theology but its essential orthodoxy in the face of present-day secularism and radical 'liberalism.'"

TIME TO SPARE, ***by Douglas V. Steere. Harper & Bros., 187 pp., $2.***

A study of some of the more recent experimentation designed to discover new and more effective techniques for the enrichment of spiritual life; a guidance manual for use in the conduct of lay retreats; and, a cycle of spiritual

RUSSELL L. DICKS has written the first book in Westminster's new Pastoral Aid Series

Prayers and meditations for all who suffer from emotional tension

• This is a book to replace despair with hope. It points the way to emotional stability through whole-hearted acceptance of God's ever-present solace . . . with practical suggestions for complete physical and mental relaxation. A valuable tool for the pastor in his ministrations, and for laymen who wish to help themselves. *Just published, $1.50*

MY FAITH LOOKS UP

by Russell L. Dicks

At all bookstores,
THE WESTMINSTER PRESS,
Philadelphia

instructions which are equally well adapted for use in group retreats and in private devotions. The author, professor of Philosophy in Haverford College, provides helpful materials for any Christian who is willing to find "time to spare for God" and use it in the development of a more meaningful religious experience.

THE SECRET WAY, *by Joseph Wittkofski. Morehouse-Gorham Co., 114 pp., $2.*

A handbook which describes ways and means of applying the principles of Christian mysticism in developing spiritual power. Austin Pardue, bishop of the Pittsburgh diocese of the Protestant Episcopal Church, says in the foreword: "Here is a book which talks of the techinque of living a supernatural life of grace. Some of us firmly believe that such a life, socially applied, is the only answer to the dangers of the atomic age. . . . If the reader really means business, he can find in these pages the path that will lead him toward the spiritual dynamic which will again make alive the Church of Christ."

ENRICHING WORSHIP, *A. J. William Myers, editor and compiler. Harper & Bros., 398 pp., $3.50.*

The compiler of this volume was for twenty-five years head of the Department of Education in the Hartford Seminary Foundation. For twenty years he has been collecting worship materials. His choicest findings are presented in this book under the classifications: Poetry, Psalms for Christian Worship, Prose, Prayers, and Aphorisms. Pastors, directors of religious education, and other religious leaders will find that these materials can be used effectively in the enrichment of worship.

THE REAWAKENING OF CHRISTIAN FAITH, *by Bernard Eugene Meland. Macmillan Co., 125 pp., $2.*

An analysis of modern problems in religion and an argument that the historic theologies do not adequately approach these problems. The author seeks a new approach based on "the nature of creation itself—the creation of spirit out of process, which is the giving of sensitivity to force." He believes that fresh illumination can come to the Christian faith by making the focal point of a new theology: "that happening in creation by which feeling is infused into brute process, giving actuality to tenderness, meaning, and beauty." His hope for the reawakening of the Christian faith is expressed in this exhortation: "Let the vision become clear that God has created human beings to become structures of consciousness that will be creators and carriers of spirit, and in this, to glorify Him, and a new culture of the spirit will be forthcoming." Obviously these proposals are a bit vague. They remain vague throughout this book. Perhaps they will become clearer when further systematized and amplified.

THE CASE AGAINST THE PAGANS, VOL. I, *by Arnobius of Sica, trans. by George E. McCracken. The Newman Press, 372 pp., $3.50.*

An additional volume in the Ancient Christian Writers series. Jerome described Arnobius as a fourth century pagan who accepted the Christian faith and then "gave all his efforts to the composition of most splendid books against his former religion." Arnobius, though notoriously weak in his knowledge of the essentials of the Christian faith, had ample materials in hand for a critical attack upon the non-Christian religions of his day. His writings still have value because they furnish a wealth of information about the dying paganism of the Graeco-Roman world.

THE FAMILY OF GOD

by Jesse L. Cuninggim

Dr. Halford E. Luccock, distinguished teacher, preacher and author, of Yale University, says of *The Family of God*, "I have read it and am delighted with it. You have done a marvelous job in taking a subject which is literally as big as the Earth and getting it into focus in a beautifully clear and brief setting forth of the whole Christian philosophy. I hope it has one-half of the great use and circulation that it deserves."

Price $1.50. Order from the nearest branch of

The Methodist Publishing House

Stimulating Aids for Christian Workers

Treasury of GOSPEL GEMS

(The New Testament — 3 Volumes)

Compiled and Edited by

THEODORE W. ENGSTROM

Editor, CHRISTIAN DIGEST

Material based on the New Testament

Vol. I. The Gospels
Vol. II. Acts Through II Thessalonians
Vol. III. I Timothy Through Revelation

FULLY INDEXED
Per volume.....$2.50
3-volume set....$6.95

". . . more meat to the square inch than any of its kind which I have read."
The Lookout

"Packed with stimulating material . . . "
Watchman-Examiner

• TO ORDER: Tear ad out and send to address below.

YES, send me — 3-Vol. Set ($6.95) ☐ Vol. I ($2.50) ☐
Vol. II ($2.50) ☐ Vol. III ($2.50) ☐

379 Sermon Outlines
260 Illustrations
175 Seed Thoughts
101 Quotable Poems
145 Sermon Starters

Name..... Enclosed
Address..... $.....

Available at your Book Store

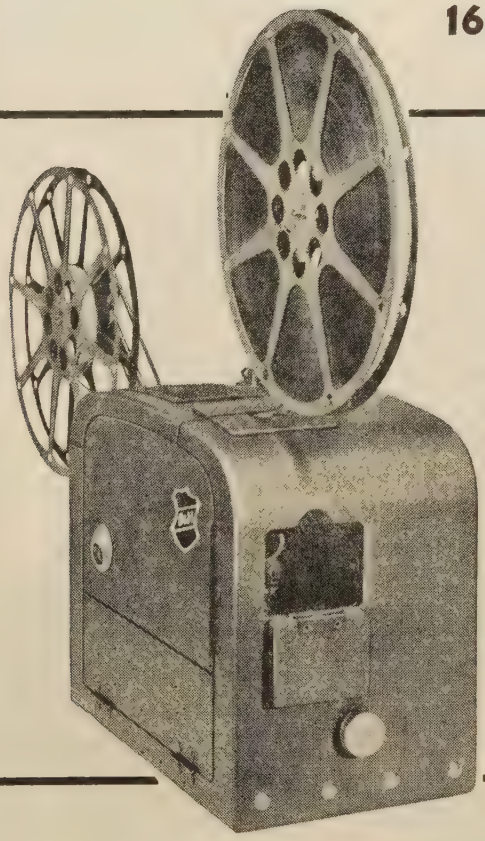
Zondervan Publishing House

Grand Rapids 2, Michigan

Your Methodist Publishing House now offers the finest teaching equipment . . .

Bell & Howell Projectors

16mm FILMOSOUND 185



SINGLE-CASE FILMOSOUND

The precision-made, trouble-free portable projector built for years of service in your church or home . . . yours with the Bell & Howell lifetime guarantee against defective workmanship and material. The Filmosound operates at both sound and silent speeds, may be stopped for a still picture, reverses for review with the flick of a switch. It's easy to thread, easy to operate—delivers brilliant pictures and natural sound at every volume level and every tone.

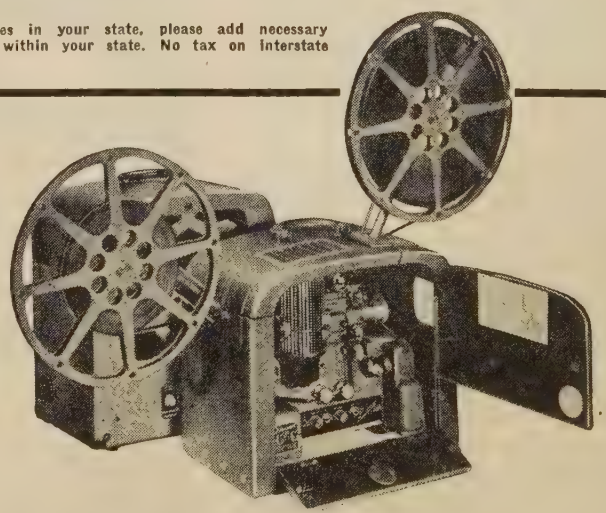
The Single-Case Filmosound illustrated at left, weighs only 35 pounds with built-in six-inch speaker. Leather handle on case provides comfortable grip, held flat by spring when not in use. Projector is equipped with two-inch f/1.6 lens and 750- or 1000-watt lamp for operation on standard 110-volt AC current. Reels hold 2000 feet of 16mm film—enough for a full hour show. Power system rewinds 2000 feet in two minutes. It's error-proof, cool, safe, and economical . . . professional quality at a moderate price.

Single Case Model 185-C **$399.50**

If sales tax applies in your state, please add necessary amount on orders within your state. No tax on interstate orders.

THE FILMOSOUND AUDITORIUM. For larger audiences, indoors and out, where greatest volume is needed. This model, shown at right, gives you all the fine features of the Bell & Howell Filmosound above but with a separate 12-inch speaker and 25-watt amplifier. The projector weighs 30 pounds; speaker case weighs 40 pounds. Operates on standard 110-volt current. Model 185-B2 ..... $549.50

THE NEW ACADEMY. The same machine as the Auditorium model above, but with projector and amplifier in one case and smaller eight-inch speaker and accessories in the other. Speaker weighs 20 pounds. Model 185-B $474.50



Since 1789

Our new catalog, The Projector, lists a complete selection of projectors, equipment, and the world's largest library of religious films. It's free; write for your copy today.

The Methodist Publishing House

BALTIMORE 3 • BOSTON 16 • CHICAGO 11 • CINCINNATI 2 • DALLAS 1 • DETROIT 1 • KANSAS CITY 6
NASHVILLE 2 • NEW YORK 11 • PITTSBURGH 30 • PORTLAND 5, ORE. • RICHMOND 16 • SAN FRANCISCO 2

monday morning

Occupational Diseases of the Clergy---I

By W. DOUGLAS RAE

The author is pastor of First Baptist Church, Bloomington, Ind.

THIS little piece (and two others to appear in future issues of THE PASTOR) on occupational diseases of the clergy needs to be prefaced with Father Brown's observation that it takes a thief to catch a thief. The clinical diagnostician may be able to give an objective and accurate description of "housemaids' knee," or the "bends" (disease which afflicts the deep sea diver), but in the last analysis he is dependent upon the firsthand testimony of victims. They alone can tell him what it feels like to have your knee swollen and throbbing with pain or your body bursting with internal pressures. The findings of the radiologist who has never been under more water than you can put in a bathtub is indispensable, but there is nothing to take the place of talking with the sponge diver who must sit doubled-over on the dock as he watches his ship go to sea without him. If the writer has not had all of these occupational diseases in one form or another, he has been sick enough with many of them to speak from personal experience.

MINISTERIAL GRIN

(smilus automaticus)

As the Latin suggests, this is a rather innocuous disease of the facial muscles and of course is not confined to the clergy. One finds it in epidemic form among small neighborhood shopkeepers who use it to sell "shotgun" cereals and keep fickle, charge-account customers from changing grocers. It may be distinguished from the genuine smile by its frequency and lack of spontaneity. It doesn't creep upon the face from any real depths of the mind. It is purely a surface phenomenon which in operation resembles the turning on and off of the electric toggle switch. It is a horrible thing to witness in its more advanced stages. One sees it in its ugliest form in the vestibule of the church at the close of the service where ministers are fishing for compliments when they ought to be fishing for men. *Smilus automaticus* is not incurable in its early stages, but in its advanced and chronic form there is little hope of effecting a permanent cure.

FUNCTIONAL DISHONESTY

(exaggeratio officialis)

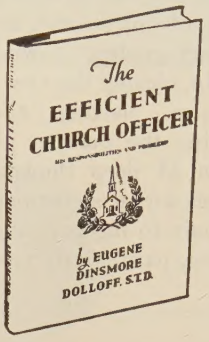
Functional dishonesty, like many of the maladies suffered by the clergy, is a mental problem rather than a moral one. Its underlying causes terminate in a sense of deep insecurity and feelings of inferiority. Its most familiar manifestation is a loose and basically dishonest use of figures. There are three contributing causes: (1) the clergyman's need for bolstering his ego, (2) the inability of most listeners to check on the accuracy of his figures, and (3) the similarity between the work of the minister and that of the salesman, promoter, and motion-picture huckster. Unlike some of the self-limiting diseases, this may in its chronic form be protracted over a lifetime. At its peak it will not only include a distortion of congregational attendance figures but such statistical items as hours spent on sermon preparation, the time of his rising (if far enough away from home base), the seating capacity of his "sanctuary," the number of pulpit committees that have called on him, and the size and wealth of the churches he has turned down. Functional dishonesty in the clergy is malignant and progressive. There are on record rare cases in which a cure has been effected, but by most authorities it is listed as incurable.

FACIAL TICS

(motus involuntarius)

Tics cover a multitude of involuntary muscular responses in the clergy: raising the left eyebrow, drawing one

REVELL PRESENTS



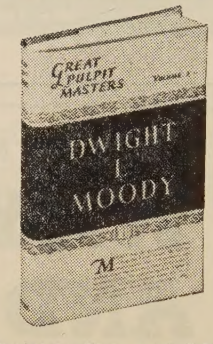
THE EFFICIENT CHURCH OFFICER

His Responsibilities and Problems

By Eugene Dinsmore Dolloff, S.T.D.

This is a handbook designed to acquaint all church officers with their duties in serving the minister and the congregation. With this book, every church officer will realize that his task, however humble, is a sacred one, worthy of his full strength and devotion. Dr. Dolloff's excellent guidance may be profitably accepted by officers of any church whether it be large or small.

$2.00



DWIGHT L. MOODY

Introduction by Charles R. Erdman

The best of Moody's early sermons just as they fell from his inspired lips; not a single word has been altered or left out—not a line or phrase "edited." This is the real Moody, the evangelist who captured the soul of America; this, indeed, is Moody speaking, as he stood before his people and talked to them in their own language.

$2.25

CHARLES H. SPURGEON

Introduction by Andrew W. Blackwood

Never before published in this country, this collection of communion talks and two particularly inspiring sermons gives us Charles H. Spurgeon at his quiet, earnest best. Beginning his ministry at sixteen, he was beloved by the great and the obscure; his tabernacle seated 25,000 persons and was never large enough. A rare opportunity to receive inspiration from the pen of this "Prince of Preachers" of a past generation.

$2.25

GREAT PULPIT MASTERS

These are the first two volumes of a new series, GREAT PULPIT MASTERS. Subsequent volumes will include works of outstanding pulpit masters of a past generation including: R. A. Torrey, Gipsy Smith, A. J. Gordon, F. B. Meyer, G. Campbell Morgan and others. Beautifully printed, sturdily bound, they will prove a welcome addition to the study bookshelf or the family library.

At All Bookstores

Fleming H. Revell Company

New York 10

corner of the mouth back and down after the manner of circus barkers, stretching the neck to manipulate the Adam's apple past the collar button, pinching the bridge of the nose, pulling the lobe of the ear, massaging an imaginary goatee, drawing down the lower lip, closing the eyes in spiritual histrionics, parting alleged hair, scratching the pate to give the impression of deep thought. Most of these tics are accompanied with little or no pain to the patient but may be irritating, particularly to strangers in the congregation. Like the common cold, science has not come through with a cure. None of these tics, however, is so deep-seated that a full-length mirror or a motion picture of the patient in the pulpit will not effect at least temporary relief.

FUNEREAL EYE

(*optofunerius*)

As the name suggests this disease was first observed among funeral directors who, under the pressure of competition, found it to their advantage to convey at least the impression of grief. Emily Dickinson, had she had more contact with the commercial side of life and death, might not have written:

I like a look of agony
Because I know it's true.

With some of the less scrupulous it becomes a part of their stock in trade.

Among the clergy, if "funereal eye" is going to develop at all, the first symptoms appear during the early years of a man's ministry. It is not malignant. In fact after a few years *optofunerius* may disappear entirely, even without treatment. On the other hand, there are thousands of cases on record where it has run throughout a man's active ministry, and in some isolated cases even into his retirement. Strangely enough, "funereal eye" is often observed side by side with *smilus automaticus*. Because it simulates genuine sympathy it is not easy to detect, but there is no mistaking its ability not only to dampen the life spirits of any group the patient enters, but to raise insurmountable barriers between the victim and the laity. "Funereal eye" often passes for sincerity and deep spirituality among elderly women whose eyesight has suffered with age, but the average high-school youngster can spot it a mile away as a "phoney article."

OILED TONGUE

(*lingua uncta*)

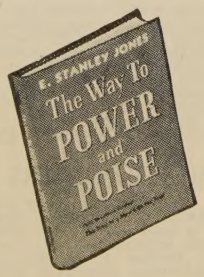
Oiled tongue appears most frequently among suburban ministers of the large cities; but it is not uncommon among pastors of the "successful" churches of smaller towns, nor is it unknown among the clergy of fundamentalist sects and healing cults. There are some authorities who list "oiled tongue" as an inherited disease, but the general consensus is that it is a highly contagious virus found in the pile of heavy oriental rugs. The longer the pile the more virulent the virus. One of the odd observations of those who have studied the disease is that those churches whose ministers develop *lingua uncta* are generally in the best financial status of their history. Once the virus enters the system, a fine grade of oil is found mixed with the saliva. Some medical authorities specializing in diseases of the oral cavity believe the oil to be secreted by an, as yet, undiscovered gland. Not only does it permit words to roll off the tongue with unusual smoothness but it seems to perform a similar function in the brain, cutting down all friction between contradictory thoughts, as well as clogging the moral censor.

for the modern home—
a book of inspiration and devotion
TREASURY of the CHRISTIAN FAITH
edited by Stanley I. Stuber and Thomas Curtis Clark
now at your bookstore
Association Press
291 Broadway New York City 7

Coming November 14 . . . **THE WAY TO POWER AND POISE**

The NEW Book of Daily Devotions
by E. STANLEY JONES

The Key to a New Life for YOU!



The Key to Inner Release for every man and woman today—release from the tensions of worry, anxiety, and frustration—release into peace and poise through surrender to God.

The Key to New Creative Power—power that can make life over, power that will strengthen and sustain the human spirit through all adversity.

52 Weeks of Daily Meditation—step-by-step guidance to the Source of physical and spiritual well-being—guidance out of self-centered slavery into God-given freedom and victory.

384 PAGES • POCKET SIZE • **Just $1.25**

. . . And Published by Abingdon-Cokesbury
THE METHODIST PUBLISHING HOUSE
Please order from House serving you

"MY BOOK" Nursery Records

Songs and Stories for Little Children

(From the "My Book" Nursery Books)

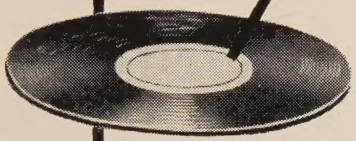
SET CONSISTS OF FOUR TITLES

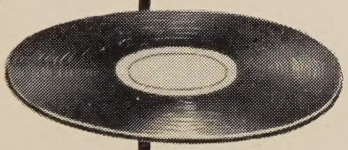
The Church Bells
Song: *Church Bells*
Story: *We Go to Church*

Taking Turns
Song: *Taking Turns*
Story: *Playing Indoors*

Making A Garden
Song: *Sing, O Sing*
Story: *Making a Garden*

David's Pet Hen
Story: *David's Pet Hen*
Song: *When I'm Very Happy*





75¢ A SET ALL FOUR TITLES

JUST IN TIME for Christmas come these recordings of songs and stories that little children will delight in hearing time upon time.

Singing that pleases the ear and readings that fascinate the imagination are combined in such manner that children soon begin singing the songs themselves and telling the stories to others.

The "My Book" records are made of pure unbreakable Vinylite and can be played on any standard 78 r.p.m. record player.

If sales tax applies in your state, please add necessary amount on orders within your state. No tax required on interstate orders.

THE METHODIST PUBLISHING HOUSE

Please order from House serving your territory

Nashville 2 Chicago 11 Cincinnati 2 New York 11 Dallas 1
Richmond 16 Baltimore 3 Pittsburgh 30 Boston 16 Detroit 1
Kansas City 6 Portland 5 San Francisco 2

Please find enclosed $_____ to cover the cost of _____ sets of MY BOOK records.

Send to _____

Street or R.F.D. _____ ( )

Town _____

State _____

Use This Coupon TO ORDER

The "My Book" records have been developed from materials in the "My Book" nursery series by Mary Edna Lloyd and are approved by the Curriculum Committee of the General Board of Education of The Methodist Church for use in church school and home. The purpose of the records is to introduce the three-year-old to songs and stories that he has heard or will hear in nursery class.

God or Gods?

¶ Man by himself can see little meaning or purpose anywhere. Man cannot long sustain faith in anything without faith in God. What we have seen happen in our generation was inevitable: The more man lost his faith in God the more he put his faith in dictators, governments, systems, plans, programs to save himself, to find his significance and security. Man has to believe in something. The more he lost his faith in God the more he put his faith in force, bringing down upon himself two world wars in the same generation. The dignity, the value, the sacredness of man's life upon this planet depend upon the ancient faith that in this universe there is one God, that all men and women of every race and nation have one Father and are members one another of one family, each equally valuable and all essentially the same. Drop that faith out of one end of the statement and the dignity, value, and sacredness of human life fall out at the other end.

—John Homer Miller, in *Why We Act That Way* (Abingdon-Cokesbury Press)